Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

Volume 6

Unveiling and Elucidation Of The Qur'ān Interpretation

Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān

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Volume 6

[Qur'ān 2:220]: ﴿…And they ask you ˹O Prophet˺ concerning orphans…﴾

According to the narration of 'aṭā': Aḍaḥāk, Assudiyy, and Ibn 'Abbās said: "Arabs, in the time of Jāhiliyah, used to strictly pay attention and care to the orphans. They never used their food, rides, and servants in addition to a complete separation of wealth with the orphans until the revelation was sent down to the Prophet Muḥammad (PBUH) and people asked him about this matter so Allah revealed the answer in this verse.

According to the narration of Sa'īd ibn Jubayr and 'Aliyy ibn Abī Ṭalḥah: Qatādah, Arrabī', and Ibn 'Abbās: "When Allah, the Almighty revealed: ﴿And do not come near the wealth of the orphan-unless intending to enhance it-until they attain maturity﴾ and ﴿Indeed, those who unjustly consume orphans' wealth﴾, the Muslims separated the wealth and food of the orphans and isolated themselves from all their possessions to the extent of leaving the orphans' leftovers until it became rotten. This behavior of the Muslims was difficult to endure so they asked the Prophet (PBUH) about the Islamic ruling which Allah revealed in ﴿…And they ask you ˹O Prophet˺ concerning orphans…﴾.

"Say, ﴿Improving their condition is best﴾ Ṭawūs read it as follows: "Say, improving their condition for them is best" which means that it is better for the caretakers to protect the orphan's wealth without taking compensation or fees, so they can get a great reward.

﴿And if you partner with them﴾ by sharing their wealth (91/A) and using both yours and their money for food, shelter, servants, and transportation can be considered compensation for taking care of them. ﴿they are bonded with you ˹in faith˺﴾ they are your brothers. Abū Mijlaz read 'ikhwānakom' with 'fatḥah', which means: 'Share with your brothers' or 'The ones you are sharing wealth with are your brothers'.

Brothers help and support each other as long as they are setting things right and the unity is based on mutual consent. 'Ā'ishah said: "I hate when orphan's wealth is treated like filth. It's acceptable for caretakers to share their food and drink." Abū 'Ubayd commented on this verse and stated that

such understanding of the verse is the foundation of what people do on their journeys as travel companions. They split the costs and share their food unevenly according to personal differences. The verse has made it easy for people in dealing with orphans' wealth which means that, by the grace of Allah, other scenarios are made easy, too.

﴿And Allah knows who intends harm﴾ towards their wealth ﴿and who intends good﴾ for their wealth. Therefore, you should be mindful of Allah when dealing with the wealth of orphans. Do not take advantage of sharing their wealth with them as a pretext for harming their wealth and unjustly consuming it. ﴿Had Allah willed, He could have made it difficult for you﴾ Allah could have made it sinful to share their wealth. Ibn 'Abbās said: "If Allah Willed, He could have made any consumption of the orphan's wealth a cause of destruction." ''anat' means difficulty and hardship. ''anūt' means unsurmountable hardship. Azzajāj stated that ''anat' originally means a breaking of a camel's leg which had been already splinted after being broken to prevent it from walking. Alqaṭāmiyy said: "They have no ties with those who wanted difficulty ''anat' in my life… they never spoiled their charitable favors."

(91/B) ﴿Surely Allah is Almighty, All-Wise﴾

[Qur'ān 2:221]: ﴿Do not marry polytheistic women until they believe﴾ This verse was revealed about Marthad Alghanwiyy. Muqātil said: "He is Marthad Alghanwiyy, his name is Ayman." 'aṭā' said: "He is Abū Marthad Kināz ibn Alḥussayn." He was courageous and the Prophet Muḥammad (PBUH) sent him to Makkah to rescue a number of Muslims secretly. A disbelieving woman named 'ināq, who was his girlfriend in the times of Jāhiliyah, went to him and said: "Marthad! Wouldn't you like to come to stay with me alone?" He said: "How dare you, 'ināq! Islam made these things unequivocally prohibited." She said: "Why don't you marry me then?" He said: "Yes, but I'll ask the Prophet Muḥammad (PBUH) for permission to marry you." She said: "Are you making fun of me?" then she screamed and disbelievers gathered to beat Marthad up before setting him free. After he

accomplished his mission in Makkah, he went to the Prophet Muḥammad (PBUH) to tell him about what happened with 'ināq and the disbelieving people that beat him up. He asked: "O Messenger of Allah, is it permissible to marry her?" Allah revealed: "Do not marry polytheistic women until they believe﴾ which is a ruling that prohibits marrying disbelievers unless they embrace Islam.

Almofaḍal said: "Nikāḥ originally means sexual intercourse but the usage of the word changed to mean marriage. This is linguistically equivalent to ''azirah' which means the yard that people used to throw their human waste in; then its usage changed to mean the human waste itself. ''aqīqah' linguistically means newborn hair but its usage changed to mean the slaughtered sacrificial animal after shaving a baby's head. There are many linguistic examples like these.

Allah prohibited marrying disbelieving women but He made an exception for marrying Jewish and Christian women (people of the book). Allah says: ﴿as well as chaste women of those given the Scripture before you﴾ (92/A) ﴿for a believing slave-woman is better than a free polytheist﴾.

﴿even though she may look pleasant to you﴾ like beauty and wealth. This verse was revealed about Khansā', a black slave-woman who was owned by Ḥudhayfah ibn Alyamān. Ḥudhayfah said: "O Khansā', you were mentioned in the Qur'ān despite your blackness and unattractiveness." Then, Ḥudhayfah freed her and married her.

Assudiyy said: "It was revealed about 'Abdullah ibn Rawāḥah who had a black slave-woman that he was angry with and slapped. He was terrified and went to the Prophet (PBUH) to tell him about his sinful act." Prophet Muḥammad (PBUH) said: **"What is her faith, 'Abdullah." He said: "She believes that there is no god worthy of worship except Allah and that you are His messenger. She fasts Ramadan, performs ablution perfectly, and prays." The Prophet said: "She is a believer." 'Abdullah said: "By the One who sent you with truth as a Prophet, I will free her then marry her."** He did as he promised and some Muslims disapproved of his action and said: "How can you marry a

slave-woman?" They offered him a free disbelieving woman instead as they wished to marry disbelieving women to encourage them to embrace Islam. Therefore, Allah revealed this verse.

﴿And do not conduct Nikāḥ of your women to polytheistic men﴾ do not marry them ﴿until they believe, for a believing slave-man is better than a free polytheist, even though he may look pleasant to you﴾ like wealth and good status.

[496](1) 'Abd Alkhāliq ibn 'Aliyy ibn 'Abd Alkhāliq said, Abū Alḥassan Muḥammad ibn 'Abdullah ibn Ṣubaīḥ said, Muḥammad ibn Hārūn ibn Majdar said, Salamah ibn SḤabīb said, Marwān ibn Muḥammad said: "I asked Mālik ibn Anas about marrying a Muslim woman to a Qadarī man (the one who rejects the concept of predestination in Islam). He responded: ﴿for a believing slave-man is better than a free polytheist, even though he may look pleasant to you﴾ (92/B) like wealth and good status.

﴿They invite﴾ the polytheists invite you ﴿to the Fire﴾ by actions that lead to hellfire ﴿while Allah invites ˹you˺ to Paradise and forgiveness by His grace. He makes His revelations clear﴾ His commands and prohibitions ﴿to the people so perhaps they will be mindful﴾ by pondering to understand the commands.

[Qur'ān 2:222]: ﴿They ask you ˹O Prophet˺ about menstruation﴾

(1) **[496] The assessment of the reliability of the chain of transmitters:**
- In the chain of narrators for this Ḥadīth, Muḥammad ibn Abdullah ibn Sabeeh has no available biography. Abu Nu'aym al-Isfahani narrated it in "Hilyat al-Awliya' wa Tabaqat al-Asfiya' "6/326 through the route of Zakarīyā As-Saji who said: Salama ibn Shabeeb reported to us. Ibn Abi Ḥātim also narrated it in "Tafsir al-Qur'an al-'Azim" 2/399 (2106) through his father who said Safwan ibn Saleh Al-Damashqi reported to us, who said: Marwān (i.e. ibn Mu'awiya) said: I asked: Mālik ibn Anas, and he narrated it. This chain of narrators is authentic; Marwān ibn Mu'awiya is trustworthy and a preserver of Ḥadīth, although he altered the names of his sheikhs. Safwan ibn Saleh Al- Al-Dimashqi is trustworthy but he engages in moderate alteration of Ḥadīth.
- "Taqreeb Al-Tahdhib" by Ibn Ḥajar al-Asqalani (2934, 6575).

[497][(1)] 'Abdullah ibn Ḥāmid Alwazān said, Muḥammad ibn Ja'far Almaṭīriyy said, 'Aliyy ibn Ḥarb Almawṣiliyy and Alḥusayn ibn Muḥammad ibn Alḥusayn Addinuriyy said, 'Abdullah ibn Ibrāhīm ibn 'Aliyy said, 'Abdullah ibn Muḥammad ibn Wahb said, Aḥmad ibn Ḥarb 'aṭā'ī (both) said, Muḥammad ibn Alfaḍī ibn Ghazwān Aḍabiyy said, 'aṭā' ibn Assā'ib via Sa'īd ibn Jubayr via Ibn 'Abbās said: "I have never seen any people as good as the Prophet's companions. They didn't exceed 13 inquiries about Islamic rulings which are all mentioned in the Qur'ān: ﴿They ask you about the Sacred Month﴾, ﴿They ask you [Prophet] what they should give. Say, 'Whatever you give should be…﴾, ﴿They ask you what they should give: say, 'Give what you can spare.'﴾, ﴿They ask you [Prophet] about crescent moons﴾, ﴿They ask you [Prophet] about intoxicants and gambling﴾, ﴿They ask you about [the property of] orphans﴾, ﴿They ask you [Prophet] about menstruation﴾, ﴿They ask you ˹O Prophet˺ regarding the Hour, ﴿When will it be?﴾ Say, ﴿That knowledge is only with my Lord﴾, ﴿[Prophet], if My servants ask you

(1) **[497] The assessment of the reliability of the chain of transmitters:**

- In the first chain of narrators, the shaykh of the compiler has neither criticism nor commendation. In the second chain, Abdullah ibn Ibrahim has no available biography. Both chains include Muḥammad ibn Al-Fuḍayl, who narrated from 'Aṭā' after he had mixed with the Murji'ah sect.

The authentication of Ḥadīth:

- The narration was reported by Ibn Battah in "Al-Ibanah" vol. 1, 1/398 (296) through the route of Abu Ja'far ibn al-A'lā who said: Ali ibn Harb reported to us. It was also narrated by Al-Darimi in "Al-Sunan" (127) through the route of 'Abdallāh ibn Muḥammad Ibn Abī Shaybah. al-Ṭabarānī narrated it in "Al-Mu'jam al-Kabir "11/454 (12288) through the route of 'Abdallāh ibn 'Umar ibn Abān. Al-Khatib reported it in "Tarikh Baghdad" 12/14 through the route of Ahmad ibn Badil, all of them through Muḥammad ibn Fuḍayl, with a similar wording. The previous sources only mentioned three or four verses.
- Al-Haythami said: Al-Ṭabarānī narrated it in "Al-Mu'jam al-Kabir" with Ata ibn Al-Sa'ib, who is trustworthy but mixed, while the remaining narrators are trustworthy.
- "Majma Al-Zawa'id" 1/164.
- Al-Suyūṭī attributed it to Ibn Al-Mundhir and Al-Bazzar in "Al-Durr Al-Manthur Fi Tafsir Bil-Ma'thur" 1/438.
- Ibn 'Abd al-Barr commented on it in "Jami' Bayan al-'Ilm waFadlih" 2/1062 (2053) through the route of Jarir and Muḥammad ibn Al-Fuḍayl, narrating from 'Aṭā. Jarīr also narrated from 'Aṭā ibn as-Sā'ib after he was declared unreliable

about Me, I am near﴾, ﴿They ask you ˹O Prophet˺ regarding the spoils of war﴾, ﴿They ask you ˹O Prophet˺ about the spirit﴾, ﴿They ask you ˹O Prophet˺ about Ẕul-Qarnain﴾, ﴿And they ask you ˹O Prophet˺ about the mountains﴾

The Qur'ān commentators stated that Arabs in the time of Jāhiliyah used to do like the Jews and Persians did with their women during their monthly period; they used to stop eating, drinking, dwelling, and sitting with them. Abū Adaḥdāḥ Thābit ibn Adaḥdāḥ asked Allah's Messenger about this : "O Messenger of Allah, what should we do with women during their monthly period." Allah, the Almighty revealed: ﴿They ask you about menstruation﴾ 'ḥayḍ' and 'maḥīḍ' are both 'Maṣdar' (noun that is derived from a verb) like 'sayr and masyīr' for walking, ''aysh' and ma'īsh' for living, and also 'Kayl and makīl' for weighing. 'ḥayḍ' linguistically means 'explosion'. If this word is used with a plant, then it means that a liquid like blood came out of it.

"Say, ﴿It's harm!﴾ Assudiyy and Qatādah said: "Filth." Mujāhid and Alkalbiyy said: "Blood."

Harm is everything that is hated or makes you sad. ﴿so keep away from women during it﴾ menstruation prevents six things: women should make up for unfasted days of Ramadan but they shouldn't repeat the prayers they missed during menstruation.

[498](1) Abū Muḥammad Almakhladiyy and Abū Alḥusayn Alqanṭariyy said,

(1) **[498] The assessment of the reliability of the chain of transmitters:**
- The chain of narration is authentic.

Chain of narration:
- It is found in "Al- Muṣannaf "by 'Abd al-Razzāq 1/331 (1277) and was narrated by Muslim in his book of menstruation, chapter on the obligation of making up missed fasts during menstruation without prayer (335), (69) from 'Abd ibn Humaid.
- It was also narrated by Imam Ahmad in his "Musnad" 6/231 (25951), both from 'Abd al-Razzāq.
- It was also narrated by Al-Bukhāri in his book on menstruation, chapter on a menstruating woman not making up missed prayers (321), and by An-Nasa'i in his book on fasting, chapter on exempting menstruating women from fasting 4/191, by Ibn Ibn Mājah in his book on purification, chapter on a menstruating woman not making up missed prayers (631), and by Imam Ahmad in his "Musnad" 6/94, 97,

Abū Al'abbās Assirāj said, Isḥāq ibn Ibrāhīm said, 'Abd Arrazāq ibn Hammām said, Ma'mar via Āssem via Mu'ādhah Al'adawīah stated that a woman asked 'Ā'ishah: "Why one who has been menstruating must make up for her fast but not for her prayers?" 'Ā'ishah asked: "Are you one of the people of Ḥārūrā' (Khawārij people)? The woman responded: "I am not one of them, but I am just asking. 'Ā'ishah said: "That happened to us, and we were ordered by the Prophet (PBUH) to make up for the fast, but were not ordered to make up for the prayer."

[499](1) Yaḥīā ibn Muḥammad ibn Yaḥīā said, Aḥmad ibn Muḥammad ibn 'Abdullah ibn Zīād said, Ismā'īl ibn Isḥāq said, 'īsā ibn Mīnā' said, Muḥammad ibn Ja'far (93/B) ibn Abī Kathīr Alqāri' via Zayd ibn Aslam via 'īāḍ via Abī Sa'īd stated that the Prophet Muḥammad (PBUH) said: **"I have not seen anyone more deficient in emotional control of the mind and religion than you that**

120, 143 (24633), (24660), (24886), (25109), all through Qatadah.
- It was also narrated by Muslim in the previous section (335), (67), and by Abū Dāwūd in his book on purification, chapter on a menstruating woman not making up missed prayers (262), and by An-Nasa'i in his book on menstruation, chapter on the nullification of prayer during menstruation 1/191, and by At-Tirmidhi in his book on purification, chapter on what is mentioned regarding menstruating women not making up missed prayers (130), who said: "This Ḥadīth is good and authentic." Imam Ahmad also narrated it in his "Musnad" 6/32 (24036), all through the narration of Abu Qilabah.
- It was also narrated by Muslim in the previous section (335), (67), (68) and by Imam Ahmad in his "Musnad" 6/185 (25520) through the narration of Yazīd al-Rashk.
- Abū Dāwūd also narrated it in the previous section (263) through the narration of Ayūb, all through the narration of Mu'adhah, in a similar manner. The narration of Al-Bukhāri and most of the previous narrations only mention the ruling regarding prayer.

(1) **[499] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, the sheikh of the compiler was not mentioned by any criticism or praise. 'Isa Ibn Mina narrated the Ḥadīth, and it is also narrated through a sahih (authentic) chain of narration from Muhammad bin Ja'far.
- It was also narrated by Al-Bukhāri in his book on menstruation, chapter on a menstruating woman abandoning fasting (304), in his book on zakah, chapter on giving zakah to relatives (1462), in his book on fasting, chapter on a menstruating woman abandoning fasting and prayer (1951), and in his book on testimonies, chapter on Allah's saying: "And if there are not two men [available], then a man and two women" (2658). It was also narrated by Muslim in his book on faith, chapter on explaining the decrease of faith due to the decrease in obedience (80), both through the narration of Sa'id ibn Abi Maryam, who said: "Muḥammad ibn Ja'far informed us of it."

a cautious sensible man could lose his mind because of you." The women asked, "O Allah's Messenger (PBUH)! What is deficient in our emotional control of the mind and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her emotional control of the mind. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

It is also forbidden that women recite the Qur'ān but Mālik gave some exception to women who may forget the Qur'ān due to prolonged menses. Other scholars have the opposite opinion of Mālik. It is forbidden to touch the Muṣḥaf, enter the mosque, do I'tikāf (stay in the mosque in the last 10 days of Ramadan), do Tawaf (go around the Kaaba), count the Eda (the period a woman must observe after the death of her husband or after a divorce, during which she may not marry another man), and have sexual intercourse.

﴾so keep away from women during it﴿ (Weak Ḥadīth) Muslims took their menstruating wives out of their homes and stayed away from them. After women performed Ghusl, they allowed them inside their homes. Some Arab Bedouins came to Madīnah and complained about isolating their wives from them, so they said: "O Messenger of Allah, the weather is very cold and the amount of our clothes is limited. If we give our menstruating women specific clothes, then the rest of the residents will die from the cold weather and if we give our clothes to other residents of the house, our menstruating women will die also. We are not all financially capable of affording all the members of the family with clothes." Prophet Muḥammad said: "You were only commanded to stay away from sexual intercourse with them. It is not a command to take them out of your homes like the foreigners do" Then the Prophet (PBUH) recited this verse to them. Sexual intercourse (penetration) during menstruation is forbidden.

[500][(1)] (Weak Ḥadīth) Alḥusayn ibn Muḥammad ibn Alḥusayn (94/A)

(1) **[500] The assessment of the reliability of the chain of transmitters:**

- In its chain, there is someone for whom I could not find a biography, and in it is Muḥammad ibn Abi al-Sari, who has many delusions.
- Imam Al-Ṭabarānī narrated it in Al-Mu'jam al-Awsat 3/326 (3300), and see Majma'-ul-Bahrain by Al-Haythami 4/186 (2307), which only mentions the first part, and al-Albānī attributed it to Abi Al-'Abbās Al-Asam in his book "Hadeethuhu" 2/147 from his copy.
- Both of them are from Bakr ibn Sahl al-Dimyati, who said: Muḥammad Ibn Abi al-Sari narrated to us. Al-Ṭabarānī said: No one narrated it from Al-Zuhrī except Al-Hasan ibn Al-Ṣalt, and Ibn Abi Al-Sari singled him out.
- Al-Mu'jam al-Awsat 3/326.
- See Majma-ul-Bahrain by Al-Haythami 4/186, and Al-Bayhaqī mentioned it in Al-Sunan 9/341 through the path of Ibn Al-Salt, from Ibn al-Musayyib, and declared it weak.
- Al-Haythami said: Al-Ṭabarānī narrated it in Al-Awsat through Bakr ibn Sahl, and it was weakened by Al-Nasa'i. Adh-Dhahabī said: People have criticized it, and it is similar to a weak Ḥadīth.
- Al-Majma' Al-Zawa'id 4/302.
- Ibn 'Adī narrated it in Al-Kamil 3/251, and Al-Hakim in Al-Mustadrak 4/454, and Al-Bayhaqī in As-Sunan al-Kubra, 9/340 through the path of Suleiman ibn Arqam.
- Ibn 'Adī also narrated it in Al-Kamil 3/251, 4/127 through the path of Ibn Sim'an, both of them from Al-Zuhrī with its last half being cut off.
- Adh-Dhahabī followed up with Al-Hakim and said: Suleiman ibn Arqam is abandoned. AH. As for Ibn Sim'an, he is Abdullah ibn Ziyad ibn Sulayman ibn Sim'an, who is also Matrouk (abandoned).
- Ibn Uday said: "These Ḥadīths are narrated from from Al-Zuhrī, from Sa'id, from Abu Hurairah, reported by Sulaiman ibn Arqam. However, some of these Ḥadīths were narrated by others from Al-Zuhrī, making them stronger."
- (Al-Kamil) by Ibn Uday, 3/251.
- Al-Bayhaqi said: "Sulaiman ibn Arqam is weak, and Ibn Sama'an and Sulaiman ibn Yazīd also narrated from Az-Zuhri, which is also weak. What is confirmed from Al-Zuhrī 's narrations from the Prophet (PBUH) is disconnected."
- (As-Sunan al-Kubra), 9/340-341.
- I say: 'Abd al-Razzāq narrated it in his (Musannaf), 11/19 (19816), and Abū Dāwūd narrated it through his route in (Al-Maraasil), (p. 319) (451) from Ma'mar, who narrated it from Al-Zuhrī with a Mursal chain. Abū Dāwūd said: "Its chain is linked, but it is not authentic."
- (Tohfat Al-Ashraf), 13/378 (19391).
- The statement "(Whoever masturbates)" is also found in Ibn Umar's Ḥadīth.
- It was narrated by Ibn Mājah in his book on medicine, the chapter "On which days to perform cupping" (3487, 3488), Ibn Hibbān in (Al-Majruhin), 2/100, Ibn Uday in (Al-Kamil), 2/308, Al-Hakim in (Al-Mustadrak), 4/454, Ibn Al- al-Jawzī in (Al-'Ilal

said, Muḥammad Ibn Alḥassan ibn Bishr said, Abū Muḥammad 'Abdullah ibn Yaḥīā ibn Salamah Attajībiyy in Damietta said, Muḥammad ibn Abī Assiriyy Al'asqalāniyy said, Shu'ayb ibn Isḥāq via Alḥassan ibn Aṣalt via Azzuhriyy via Sa'īd ibn Almusayib via Abī Hurayrah stated that Prophet Muḥammad said: "If a man who has sexual intercourse with a woman during menstruation have got a newborn with Hansen's Disease, then he should blame no one but himself. And if someone had himself cupped on Saturday and Wednesday and got leprosy, then he should blame no one but himself."

If a man had sexual intercourse with his wife during menstruation, then he must offer an atonement as he has committed a sin.

The atonement is as follows:

Al-Mutanahiya), 2/391 (1463), and Imam Ibn Al-Qayyim al-Jawziyya attributed it to ad-Dāraquṭnī in (Zad Al-Ma'ad), 4/60-61.

- Al-Muttaqi Al-Hindi attributed it to Ibn Al-Sani and Abu Nu'aym in (Al-Tibb).
- (kanz al-'ummāl), 10/10 (2811).
- From the routes of Nafi', from Ibn 'Umar, transmitted with the words: "(Avoid cupping) on Friday, Saturday, and Sunday... and avoid cupping on Wednesday... and no leprosy or leucoderma appears except on Wednesday or Wednesday night." This is reported by Ibn Mājah.
- Al-Hakim said: "All the narrators of this Ḥadīth are trustworthy except for Uthman ibn Ja'far, as I did not know him to be fair or credible yet." Adh-Dhahabī followed him up by saying: "This narration passed through him and he was mistaken."
- Adh-Dhahabī said in (Mizan Al-I'tidal), 3/333, in the biography of Ghazal ibn Muhammad, one of the narrators of the Ḥadīth: "He is unknown, and his report is rejected in cupping."
- Ibn Hajar also said: "ad-Dāraquṭnī reported it with a good chain from Ibn 'Umar, but it is suspended, and Al-Khallal narrated from Ahmad that he disliked cupping during these days, although the Ḥadīth was not proven." (Fatḥ al-Bārī), 10/149.
- He also said: It (meaning a narration related to cupping) was narrated by ad-Dāraquṭnī in "Al-afrād "with a good chain of transmission from Ibn 'Umar, stopped (meaning that the narration ends with Ibn 'Umar without continuing through the chain of transmission), and Al-Khallal (another scholar of hadith) reported from Ahmad (a famous scholar of Ḥadīth) that he disliked cupping during these days, although the narration was not confirmed. "Fatḥ al-Bārī "10/149.
- I said: Al-Khallal said: Harb ibn Ismail informed us, saying: I asked Ahmad, "Do you dislike cupping during certain days?" He said, "It was mentioned (in a narration) for Wednesdays and Saturdays." This is mentioned in "Zad al-Ma'ad "4/60."

[501][(1)] (Weak Ḥadīth) Alhussien ibn Muḥammad ibn 'Abdullah Athaqafiyyyy

(1) **[501] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is weak, as Abdul Karim bin Abi Al-Makharq is weak. However, he was followed through an authentic path, so he is considered reliable for others.
- The Ḥadīth was narrated by At-Tirmidhī in his book on purification, in the chapter on expiation for that (137), and by Ibn Mājah in his book on purification, in the chapter on one who has intercourse with his wife while she is menstruating (650), and by 'Abd al-Razzāql in his "Musannaf" 1/328 (1264), and by Imam Ahmad in his "Musnad" 1/367 (3473), and by Al-Dārimī in his "Sunan" (1151), and by Abu Ya'la in his "Musnad" 4/320 (2432), and by Ibn al-Jārūd in his "Al-Muntakhab" (111), and by Al-Baghawī in his "Al-Ja'diyat" 2/395 (3003), and by Al-Ṭabarānī in his "Al-Mu'jam al-Kabir "11/402 (12133-12135), and by Ibn Adi in his "Al-Kamil" 5/339 with the biography of Ibn Abi Al-Makharq, and by ad-Dāraquṭnī in his "Sunan" 3/287, and by Al-Haythami in his "Al-Kafiya" 1/171, and by al-Bayhaqī in his "Al-Sunan Al-Kubra" 1/317, and by Al- Baghawī in his "Ma'alim al Tanzil "1/257, and in his "Sharh as-Sunnah "2/127 (315), all of which are narrated through Abdul Karim.
- However, there is a difference in Abdul Karim's name, as some called him Abdul Karim bin Abi Al-Makharq, while others said Abdul Karim bin Malik. Some referred to him as Abdul Karim Abu Umayyah, while others attributed him and said Abdul Karim al-Baṣrī, and some just mentioned him without specifying.
- Ibn Al-Turkmani and Ahmed Shakir claimed that he was Abdul Karim ibn Malik Al-Jazari.
- "Al-Jawahir al-Naqiyya "by Ibn Al-Turkmani 1/317, "Sunan At-Tirmidhī "verified by Ahmed Shakir (137).
- While Al-Bayhaqī said: He is Abdul Karim bin Abi Al-Makharq. "As-Sunan al-Kubra "1/317.
- I say: The correct opinion is as stated in several of the previous sources, which is that he is Abu Umayyah Abdul Karīm, as mentioned in the narration of Ruha ibn Ubaidah in this Ḥadīth. Ibn Ḥajar said: Al- Bayhaqī mentioned him in three different ways, all of which refer to him as Abu Umayyah... Ibn Dukayk Al-Eid said in "Al-Imam": Abdul Karīm ibn Mālik and Abdul Karīm Abu Umayyah both narrate from Muqsim. And Ruha ibn Ubaidah's narration of this hadith confirms that he is Abu Umayyah Al-Da'if, while Ibn Abd Al-Hadi also asserted that he is Abu Umayyah Al-Da'if.
- "Al-Nukat Al-Zharaf" in the margin of "Tuhfat Al-Ashraf" 5/248. He also said: As for all the early narrations, they are all about Abdul Karīm: Abu Umaya, and it is agreed upon that he is not reliable.
- "Al-Talkhis Al-Habir" 1/165.
- Abu Dawood narrated in his book of purity, chapter on having intercourse with menstruating women (264) and he said: This is the correct narration, it was said: a dinar or half a dinar, and perhaps Shu'bah did not mention it. Al-Nasa'i also

narrated it in his book of purity, chapter on what is required of a person who has had intercourse with his menstruating wife (1/153), and Ibn Majah narrated it in his book of purity, chapter on the atonement of someone who had intercourse with a menstruating woman (640), and Al-Dārimī in "Al-Sunan" (1147), and Imam Ahmad in "Musnad" 1/229, 286 (2032) (2595), and Ibn Al-Jarud in "Al-Muntakhab" (108), (109), and Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 11/381 (12065, 12066), and Al-Hakim in "Al-Mustadrak" 1/579 and he said: This is an authentic hadith, as they all cited Mqasim bin Bajrah - in the printed version: Nujadah - as its transmitter. As for Abdul Hamid bin Abdul Rahman Al-Jazari, he is a trustworthy and reliable narrator. Adh-Dhahabī agreed with him, as well as Al-Bayhaqī in "Al-Sunan Al-Kubra" 1/314, 315, all of them narrated from Shu'bah, from Al-Hakam, from Abdul Hamid ibn Abdul Rahman.

- Abu Dāwūd also narrated it in the previous reference (266), and Al-Tirmidhi in his book of purity, chapter on what is mentioned about atonement in that case (136). Imam Ahmad also narrated it in his "Musnad" 1/272 (2458), 1/325 (2995), and Al-Darami in his "Musnad" 1/254 (1146), (1148), and Al- ad-Dāraquṭnī in "Al-Sunan" 2/272, and Al-Bayhaqī in "Al-Sunan Al-Kubra" 1/316 through the route of Khushayf.
- Al-Dārimī also narrated it in his "Musnad" 1/255 (1152) as a Mawquf (stopped) narration. And Al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 11/317 (12129 - 12133), and Al-Bayhaqī in "Al-Sunan Al-Kubra" 1/315, and Al-Khatib in "Tarikh Baghdad" 5/35 through the route of Al-Hakam. This is one of the hadiths that some of the scholars have confirmed hearing from Mqasim.
- Abu Dāwūd narrated it in the previous source (265), and Al-Hakim in Al-Mustadrak (1/279), and Al- Bayhaqī in Al-Sunan Al-Kubra (1/318). All of them narrated it from Abu Al-Hasan Al-Jazari, with a broken chain.
- Imam Ahmad narrated it in his Musnad (1/237, 312 (2121), 2843), and Al- Bayhaqī in Al-Sunan Al-Kubra (1/315) through the route of Qatada.
- Al- Dāraquṭnī also narrated it in his Sunan (3/286), and Al- Bayhaqī in Al-Sunan Al-Kubra (1/318) through the route of Ya'qub bin 'Ata.
- Al- Dāraquṭnī also narrated it in his Sunan (3/287) through the route of 'Ali ibn Bithaima. All three of them narrated it from Muqsim bih in a similar way.
- Ibn Ḥajar said: "There is a lot of confusion in this hadith and its text."
- Ibn Ḥajar also said: "As for the last narration, which is Abd al-Hamid's, all of its narrators have an exit in Sahih except for Muqsim bih. So, Al-Bukhari singled him out... and Al-Hakim, Ibn al-Qattan, and Ibn Daqiq al-Eid confirmed it. Al-Khallal reported from Abu Dāwūd from Ahmad: 'What a good hadith Abd al-Hamid has narrated!' And Ibn Daqiq al-Eid affirmed Ibn al-Qattan's authentication of it, which is correct. There are many hadiths that have more disagreement than this one, such as the hadith of 'Bir Bidah' and the hadith of 'Al-Qaltin,' and so on. There is a response to Al-Nawawi's claim in his Sharh al-Muhadhab and Al-Khalasa that all

said, Alfaḍl ibn Alfaḍl Alkindiyy said, Abū Ya'lā Aḥmad ibn 'Aliyy ibn Almuthanā said, 'Aliyy ibn Alja'd said, Abū Ja'far Arrāzī via 'Abd Alkarīm ibn Abī Almukhāriq via Miqsim via Ibn 'Abbās stated that Prophet Muḥammad (PBUH) said: **"If it was soft blood, then he has to give one Dīnār as charity but if it was yellowish, then he should pay half of a Dīnār as charity."**

It is not forbidden to have sexual pleasure with the rest of the woman's body as long as she is wearing lower garment (between the navel and knees). Masrūq said: "I asked 'Ā'ishah about the permissibility of intimate relation during menses and she said: "Everything is permissible except penetration (Jima`')."

[502](1) (Weak Ḥadīth) Abū Alḥassan ibn Abī Alfaḍl Alfaqīh said, Makkiyy ibn 'Abdān said, Muḥammad ibn Yaḥīā said, according to what he said to 'Abdullah

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the Imams disagreed with Al-Hakim in his authentication of the Ḥadīth, and the truth is that it is weak by their consensus."

- See Ibn Ḥajar's Tahlis al-Habir (1/164-166), Ibn al-Qattan's Bayan al-Wahm wa'l Ihram (5/271-280), Al-Nawawi's Majmu' (2/360-361), and the Hashiya of Sunan al- Tirmidhī (1/246-252).

(1) **[502] The assessment of the reliability of the chain of transmitters:**

- Its chain of transmission is weak; Ruwayyah bint Abi Abdul-Rahman did not meet Aisha.

The authentication of Ḥadīth:

- The Ḥadīthis in "Al-Muwatta" of Imam Malik, in the chapter of purification, the section on what is permissible for a man from his wife while she is menstruating, on page 1/58. Also, see "Al-Muwatta" narrated by Abu Mus'ab Al-Zuhri, on page 1/64 (160), "Al-Muwatta" narrated by Suwayd ibn Sa'īd Al-Hadathani, on page 72, and "Al-Muwatta" narrated by Abdullah ibn Maslama Al-Qa'nabi, on page 127.
- Ibn 'Abd Barr said: "This Ḥadīth is reported in Al-Muwatta as disconnected, and its meaning is connected to the Ḥadīth of Umm Salama (May Allah be pleased with her) from the Prophet (PBUH). I do not know that it was reported from 'Ā'ishah (May Allah be pleased with her) in these exact words."
- "Al-Tamheed" 1/162.
- Al-Bayhaqī also narrated it in "Al-Sunan Al-Kubra" 1/311 through the route of 'Aṭā' ibn Yasār from Aisha, in a similar wording, and he said: "Mālik also narrated it from Ruwayyah from 'Ā'ishah, but it is possible that it was reported from both 'Ā'ishah and Umm Salama."
- Ibn 'Abd al-Barr also narrated it in "Al-Tamheed" 3/166 through the route of `Umar ibn Abi Salama from his father, from 'Ā'i
- shah, in a similar wording. Ibn Abdul Barr preferred the narration of Yaḥyā ibn Abī Kathīr from Abi Salama that is coming next.

ibn Nāfi' and what Muṭarif said via Mālik via Rabī'ah ibn Abī 'Abdurraḥmān stated that 'Ā'ishah was sleeping in one garment beside the Messenger of Allah (PBUH), then she jumped up suddenly. The Messenger of Allah (PBUH) said to her: **"What's the matter? Are you menstruating?" She said "Yes." He said, "Wrap your waist-wrapper tightly on you, and return to your place of sleeping."**

[503][1] Ibn Fanjawīh said, Abū Bakr said, Abū 'Abdurraḥmān said, Ismā'īl ibn Mas'ūd said, Khālid said, Hishām said, Abū 'Abdurraḥmān said, 'Ubayd Allah ibn Sa'īd said, Mu'ādh ibn Hishām said, his father via Abū Salamah stated that Zaynab bint Salamah said to him that 'Um Salamah said: "I was with the Messenger of Allah under his blanket, then I felt that I was menstruating, so I slipped out from under the cover. The Messenger of Allah

(1) **[503] The assessment of the reliability of the chain of transmitters:**
- Authentic chain of narration.

The authentication of Ḥadīth:
- This Ḥadīth is in Sunan al-Nasa'i in the book of purification, chapter on sleeping with a menstruating woman, 1/149, and in the chapter on sleeping with a menstruating woman while she is wearing her menstrual clothes, 1/188. It was also narrated by Muslim in the book of menstruation, chapter on lying with a menstruating woman under one blanket (296) from Muḥammad ibn al-Muthanna, from Mu'adh ibn Hishām.
- It was narrated by Imām al-Bukhāri in the book of menstruation, chapter on the woman who named nifas (postpartum bleeding) as menstruation (298) from Maki ibn Ibrahim, and in the chapter on taking the clothes of menstruation other than the clothes of purity (323) from Mu'adh ibn Fadalah. It was also narrated in the book of fasting, chapter on facing the Qiblah (1929) through the narration of Yaḥyā.
- It was narrated by Imam Ahmad in his Musnad 6/291 (26498) from Isma'il ibn Ibrahim, and by Al-Dārimī in his Sunan (1085) from Wahb ibn Jarir, both from Hishām in the same manner.
- It was also narrated by Al- al-Bukhāri in the book of menstruation, chapter on sleeping with a menstruating woman while she is in her clothes (322) through the narration of Shibban.
- It was narrated by Imam Ahmad in his Musnad 6/300 (26566) through the narration of Hammam, both from Yaḥyā in the same manner. Ibn Mājah narrated it in the book of purification, chapter on what a man can do with his wife when she is menstruating (637), and Imam Ahmad in his Musnad 6/294 (26525), and Al-Dārimī in his Musnad (1084), all through the narration of Muhammad ibn 'Amr, from Abu Salama, from Umm Salama in the same manner.

(PBUH) said: 'Are you menstruating?' I said: 'Yes.' He called me to come under the cover with him, so I went in with him under the blanket."

[504][(1)] 'Abdullah ibn Ḥāmid said, Muḥammad ibn Ya'qūb said,

(1) **[504] The assessment of the reliability of the chain of transmitters:**
- In its chain of transmission: No criticism nor praise was found for the sheikh of the compiler. In it, there is a narration of love and recommendation which is accepted, and it has been transmitted through authentic routes from Maimuna. It was narrated by Al-Nasai in his book "Al-Tahara", in the chapter of the direct contact with the menstruating woman, volume 1/151 (287), and in the book "Al-Hayd", in the chapter of what the Prophet (PBUH) used to do when one of his women menstruated, volume 1/186 (376), from Al-Harith bin Muskin. Al-Tirmidhi also narrated it in his "Sharh Ma'ani Al-Athar" 3/36 from Yunus, both of them narrated it from Ibn Wahb. Neither of them mentioned Ibn Sim'an in their narration.
- It was also narrated by Abu Dāwūd in his book "Al-Tahara", in the chapter of a man who gets something on him other than sexual intercourse (267), and by Ibn Hibbān in his "Sahih" as well as in "Al-Ihsan" 4/200 (1365) from the route of Yazīd ibn Mu'awiyah. It was also narrated by Ibn Abi Shaybah in his "Musannaf" 6/174 (16985) from Shababa.
- Al-Dārimī also narrated it in his "Sunan" (1097), and Al-Ṭabarānī in his "Al-Mu'jam Al-Kabir" 24/12 (18), and Al-Bayhaqī in his "Al-Sunan Al-Kubra" 1/313, all of them from the route of Abdullah ibn Salih.
- Imam Ahmad also narrated it in his Musnad 6/332, 335 (26819), (26850) from the route of Hujaj and Abu Kamil.
- Al-Tirmidhī also narrated it in his "Sharh Ma'ani Al-Athar" 3/36 from the route of Asad.
- It was also narrated by Al-Nahhas in his "Al-Nasikh Wal-Mansukh" 2/19 (204), and by Al-Bayhaqī in his "Al-Sunan Al-Kubra" 1/313 from the route of Ahmad ibn Yunus.
- Al-Bayhaqī also narrated it in his "Al-Sunan Al-Kubra" 1/313 from the route of Ibn Bukayr, all of them from the route of Al-Laith ibn Sa'd in the same manner.
- Al-Ṭabarānī also narrated it in his "Al-Mu'jam Al-Kabir" 24/12 (20) from the route of Anbasah bin Khalid who said: "Yunus narrated it to us in the same manner."
- 'Abd al-Razzāq narrated in his Musannaf (1/321, 1234) from Ibn Jurayj.
- Al-Ṭabarānī narrated in Al-Mu'jam Al-Kabeer (24/12, 19) from 'Abd al-Raḥmān ibn Isḥāq, and in 24/13 (21) from Saleh ibn Kaysan.
- Al-Bayhaqī narrated in Al-Sunan Al-Kubra (1/313) from Shuaib bin Abi Hamza, all of them narrating from Az-Zuhri, in a similar manner.
- Abd al-Razzāq narrated in his Musannaf (1/321, 1233), and from his narration Imam Ahmad narrated in his Musnad (6/336, 26853), Isḥāq ibn Rāhwayh narrated in his Musnad of the Mothers of the Believers (4/219, 2025), and Al-Ṭabarānī narrated in Al-Mu'jam Al-Kabeer (24/11, 16) from Ma'mar, from Az-Zuhri, from Nudbah with a lengthy narration.
- Imam Ahmad also narrated it in his Musnad (6/332, 26819), as well as al-Ṭabarī in Jami' Al-Bayan (2/382), both of them narrating from Muhammad bin Ishaq, from

Muḥammad ibn 'Abdullah ibn 'Abd Alḥakam said, Ibn Wahb and Baḥr ibn Naṣr said, 'Abdullah ibn Wahb said, Yūnus ibn Yazīd, Allayth ibn Sa'd, and Ibn Sam'ān via Ibn Shihāb via Ḥabīb the freed slave of 'Urwah ibn Azzubayr via Nadbah the free woman-slave of Maymūnah the Prophet's wife said: "Messenger of Allah would let his body touch his wives while they were menstruating, if his wife wore an Izār (waist wrap) that reached halfway down to the middle of her thighs or to her knees." Allayth said: "Being covered with it."

[505](1) 'Abdullah ibn Ḥāmid Alwazān said, Makkiyy ibn 'Abdān said,

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Al-Zuhri, from 'Urwa, from Nudbah with a lengthy narration.

- Al-Bukhāri narrated it in his book of menstruation (303), Muslim narrated it in his book of menstruation (294), Abu Dāwūd narrated it in his book of marriage (167), and Al-Dārimī narrated it in his Musnad (1086). Imam Ahmad also narrated it in his Musnad (6/335, 336, 26846, 26855), all of them narrating from Abdullah ibn Shaddad, from Maimuna with a similar narration.

(1) **[505] The assessment of the reliability of the chain of transmitters:**

- The sheikh of the compiler was not mentioned by any criticism or praise in its chain of narrators. The Ḥadīth is narrated through authentic routes from Sufyan al-Thawri.

The authentication of Ḥadīth:

- The Ḥadīth is found in "Al-Musannaf" by 'Abd al-Razzāq 1/322 (1237).
- It is also narrated by Al- al-Bukhāri in his book "Al-Hayd", in the chapter of directly approaching a menstruating woman (299-301), through Qubaysah. It is also narrated by Al-Bukhāri in his book "Al-I'tikaf", in the chapter of the purification of the one in I'tikaf (2030, 2031), through Muḥammad ibn Yusuf.
- It is also narrated by Abu Dāwūd in his book "Al-Taharah", in the chapter of ablution by washing the woman's ablution (77), summarizing the first part. It is also narrated by Al-Nasā'ī in his book "Al-Taharah", in the chapter of mentioning the washing of men and women from the same container 1/129, summarizing the first part. It is also narrated by Al-Nasā'ī in his book "Al-Taharah", in the chapter of washing the menstruating woman 1/147, and in the chapter of postponing the menstruating woman's head for her husband who is in I'tikaf 1/193, summarizing the second part. It is also narrated by Imam Ahmad in his book "Musnad" 6/55, and in 6/191 (25583) summarizing all of them through Yaḥyā ibn Sa'id Al-Qattan. It is also narrated by Al-Tirmidhī in his book "Al-Taharah", in the chapter of what is mentioned about directly approaching a menstruating woman (132), and he said: "This Ḥadīth is good and authentic." Summarizing, and by Imam Ahmad in his book "Musnad" 6/189 (25563) through 'Abd al-Raḥmān ibn Mahdi, all of them narrating from Sufyan Al-Thawri .
- It is also narrated by Muslim in his book "Al-Hayd" (Menstruation), in the chapter

'Abdurraḥmān ibn Bishr said, 'Abd Arrazāq said, Athawariyy via Ibrāhīm via Alaswad via 'Ā'ishah said (95/A): "The Prophet (PBUH) and I used to take a bath from one container of water to perform Ghusl. I used to wash the head of the Messenger of Allah while he was in a state of I`tikaf and I was in a state of menstruation. He used to order me to wear a waist-wrapper during menstruation then he embraced me."

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of directly approaching a menstruating woman above the waist wrap (293) (1), and by Al-Nasai in his book "Al-Taharah", in the chapter of directly approaching a menstruating woman 1/151, and in his book "Al-Hayd", in the chapter of directly approaching a menstruating woman 1/189, and by Ibn Mājah in his book "Al-Taharah", in the chapter of what a man can do with his wife if she is menstruating (636), all of them narrating from Jarir.

- It is also narrated by Abu Dāwūd in his book "Al-Taharah" (the Book of Purification), in the chapter of a man touching a woman without having intercourse (268), and by Imam Ahmad in his Musnad 6/174 (25410) through the route of Shu'bah. Muslim also narrated it in the Book of Menstruation, in the chapter about the permissibility of a woman washing her head during menstruation (297) (10) through the route of Zaidah, all from Mansour Binha in a shortened form.
- Al-Bukhāri narrated it in the Book of Menstruation, in the chapter about direct contact with a menstruating woman (302), and Muslim in the Book of Menstruation, in the chapter about direct contact with a menstruating woman while wearing a waist wrapper (293) (2), and Ibn Mājah in the previous reference (635). Imam Ahmad also narrated it in his Musnad 6/143, 235 (25104), (25980), all from the route of Abd al-Rahman bin al-Aswad, from his father in a shortened form with mention of the last part.
- Al-Nasai also narrated it in the Book of Purification, in the chapter about direct contact with a menstruating woman 1/151, and in the Book of Menstruation, in the chapter about direct contact with a menstruating woman 1/189. Imam Ahmad narrated it in his Musnad 6/174, 182, 206 (25416), (25493), (25714) through the route of Amr ibn Sharhabil from 'Ā'ishah (May Allah be please with her) in a shortened form with mention of the last part. Al-Bukhāri also narrated it in the Book of Menstruation, in the chapter about washing the head of a woman during menstruation and its priority (295, 296), and Muslim in the Book of Menstruation, in the chapter about the permissibility of a woman washing her husband's head during menstruation (297), and Al-Nasai in the Book of Purification, in the chapter about washing the head of a woman during menstruation 1/193, all from the routes of 'Urwa ibn al-Zubayr a from 'Ā'ishah (May Allah be please with her) in a shortened form with mention of the second part.

[506][(1)] 'Abdullah said, 'Abdurraḥmān ibn Muḥammad Azzuhriyy said, 'Abbās ibn Muḥammad said, Sulaymān ibn Ḥarb said, Shu'bah via Al'a'mash via Thābit ibn 'Ubayd via Alqāsim via 'Ā'ishah (may Allah be pleased with her) stated that Prophet Muḥammad (PBUH) said: **"Get me the mat from the mosque,"** and when I replied that I was menstruating, he said, "Your menstruation is not in your hand."

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(1) **[506] The assessment of the reliability of the chain of transmitters:**

- In its chain of transmission, the sheikh of the compiler was not mentioned by any criticism or praise, and the hadith has been narrated through authentic routes from Shu'ba.

The authentication of Ḥadīth:

- It was narrated by Imam Ahmad in his Musnad, 6/173 (25404), and by Ibn Hibbān in his Sahih, as in Al-Ihsan, 4/192 (1358), from the route of Muḥammad ibn Ja'far. It was also narrated by Al-Tayalisi in his Musnad, (p. 203) (1430), and through him by Abu 'Awanah in his Musnad, 1/262 (910), and by Al-Bayhaqīin his Sunan Al-Kubra, 1/186. Imam Ahmad also narrated it in his Musnad, 6/101 (24695), through the route of 'Affan.
- Al-A'mash testified to hearing it from Shu'ba. Al-Darimi narrated it in his Sunan, (1105), from Abu Al-Walid Al-Tayalisi, all of them through the route of Shu'ba.
- It was also narrated by Muslim in his book of menstruation, in the chapter on the permissibility of a menstruating woman washing her husband's head (298), (11), and by Abu Dāwūd in his book of purification, in the chapter on a menstruating woman taking something from the mosque (261), and by Al-Nasai in his book of menstruation in the chapter on the use of menstruation (1/192). Imam Ahmad also narrated it in his Musnad, 6/45, 229 (24184), (25919), all through the route of Abu Mu'awiya.
- Al-Tirmidhi narrated it in his book of purification, in the chapter on what was reported about a menstruating woman taking something from the mosque (134), and he said: "This Ḥadīth is good and authentic." Al-Nasai also narrated it in the same place through the route of 'Ubaidah.
- 'Abd al-Razzāq narrated it in his Musannaf, 1/327 (1258), Imam Ahmad in his Musnad, 6/173 (25404), Ibn Jarud in his Al-Muntakhab, (102), and Ibn Hibban in his Sahih, as in Al-Ihsan, 4/191 (1357), all through the route of Sufyan Al-Thawri.
- Al-Nasā'ī also narrated it in the same place through the route of Jarir, all of them through the testimony of Al-A'mash.
- It was also narrated by Muslim in the same place (298), (12), and by Imam Ahmad in his Musnad, 6/114 (24832), through the route of Ibn Abi Ghanim. Muslim also narrated it in the same place through the route of Hujaj, both through the testimony of Thabit. Ibn Mājah also narrated it in his book of purification, in the chapter on a menstruating woman taking something from the mosque (632), and Imam Ahmad in his Musnad, 6/106, 110 (24794), and Al-Tayalisi in his Musnad, (p. 211) (1510), And Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" 4/190 (1356), all of them through the route of Abdullah Al-Buhay from 'Ā'ishah, in a similar manner.

[507][1] Alḥusayn ibn 'Abdullah said, Aḥmad ibn Isḥāq said, Aḥmad ibn Shu'ayb said, Qutaybah ibn Sa'īd said, Yazīd -Almiqdam ibn Shurayḥ ibn Hāni' via his father via Shurayḥ via 'Ā'ishah stated that she was asked about the Islamic ruling of a woman eating with her husband during menstruation so she responded: "The Messenger of Allah (PBUH) would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I drink it first before he drank from it. So, I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup."

(1) **[507] The assessment of the reliability of the chain of transmitters:**

- Its chain is considered good; however, Yazīd ibn Al-Maqdam is criticized for his methods, so the hadith is authentic through other chains.

The authentication of Ḥadīth:

- The hadith is recorded in Sunan Al-Nasa'i, in the Book of Purification, under the chapter of eating and drinking from a woman's dish during menstruation, in volumes 1/148-149, and in the Book of Menstruation, under the chapter of eating and benefiting from a woman's dish during menstruation, in volume 1/190. It is also narrated by Muslim in the Book of Menstruation, under the chapter of washing the head of a woman's husband during menstruation and delaying it, in Ḥadīth number 300, and by Al-Nasa'i in the Book of Purification, under the chapter of the benefits of menstruation, in volumes 1/190-191, and by Abu Dāwūd in the Book of Purification, under the chapter of eating and having sexual intercourse with a menstruating woman, in Ḥadīth number 259. Additionally, it is narrated by Al-Humaydi in his Musnad, in volume 1/89 (166), and by Imam Ahmad in his Musnad, in volumes 6/62, 64, 192, 210 (24328), (24350), (25594), (25765), and by Ibn Khuzaymah in his Sahih, in volume 1/58 (110), and by Ibn Hibbān in his Sahih as stated in Al-Ihsan, in volumes 4/108 (1293), 4/194 (1360). Furthermore, it is narrated by 'Abd al-Razzāq in his Musannaf, in volume 1/356 (1253), and by Imam Ahmad in his Musnad, in volumes 6/192, 210 (25594), (255765), and by Al-Dārimī in his Sunan, in hadith number (1101). Finally, it is also narrated by Ibn Mājah in his Book of Purification, under the chapter of what is mentioned about eating from a menstruating woman's dish and her vessel, in hadith number (643), and by Al-Tayalisi in his Musnad, on page 211 (1514), from the chain of narration of Al-Muqdam bin Shurayh in a similar wording.

These narrations prove that staying away from women during menstruation is only specific to penetration. Zoroastrians and Jews used to completely turn away from women and Christians used to engage in sexual intercourse with their wives during menses. Therefore, Allah, the Almighty commanded us with a ruling that is in the middle between those two groups of people. Indeed, the middle path is the best of all paths.

[508][(1)] 'Abdullah ibn Ḥāmid Alwazān said, Makkiyy ibn 'Abdān said,

(1) **[508] The assessment of the reliability of the chain of transmitters:**

- In its chain, the compiler was not mentioned by any criticism or praise, and the Ḥadīth is also narrated through other authentic chains from Hammad ibn Salama.
- This Ḥadīth was also narrated by Abu Dāwūd in his book of purification, in the chapter on eating and having intercourse with a menstruating woman (258), and through him Al-Bayhaqī in Al-Sunan Al-Kubra 1/313 through the route of Musa bin Ismail. It was also narrated by Al-Tirmidhī in his book of interpretation, in the chapter on the interpretation of the verse from Surah Al-Baqarah (2977), and he said: "This is a good and authentic Ḥadīth." It was also narrated by Al-Nasa'i in his book of purification, in the chapter on the interpretation of the verse: {And they ask you about menstruation...} (1/152). It was also mentioned in the book of menstruation, in the chapter on what is permissible for a menstruating woman (1/187), and in the book of interpretation (1/252).
- This Ḥadīth was also narrated by Al-Dārimī in his book Al-Sunan (1093), all through the route of Sulayman bin Harb. It was also narrated by Ibn Mājah in his book of purification, in the chapter on what is mentioned about eating with and kissing a menstruating woman (644), through the route of Abu Al-Walid.
- It was also narrated by Imam Ahmad in his Musnad 3/246 (13576), and by Abu 'Awanah in his Musnad 1/260 through the route of 'Affan. It was also narrated by Al-Tayalisi in his Musnad (p. 273) (2052), and through him Al-Bayhaqī in his Al-Sunan Al-Kubra 1/313, and by Abu 'Awanah in his Musnad 1/260 (903), and by Al-Nahhas in his book of abrogated and abrogating verses 2/17 (200) through the route of 'Amr bin 'Asim.
- It was also narrated by Ibn Ḥibbān in his Sahih as mentioned in Al-Ihsan 4/195 (1362) through the route of Muhammad ibn 'Aban Al-Wasiti, all from Hamad ibn Salama with the same wording. It was also narrated by Abu 'Awanah in his Musnad 1/261 (904), and by Al-Nahhas in his book of abrogated and abrogating verses 3/17 (200) through the route of 'Asim Al-Ahwal from Anas with the same wording. Abu 'Awanah said: "This hadith is strange for 'Asim, we have not written it except from Al-Junaid."
- In the beginning of the Ḥadīth, Anas narrated an addition, that the Jews used to not eat with or have intercourse with a menstruating woman in their homes, so the companions of the Prophet (PBUH) asked him about it, and then Allah revealed the verse: {And they ask you about menstruation...} This wording is from Muslim.

'Abdullah ibn Hāshim said, 'Abdurraḥmān ibn Mahdiyy said, Hammād ibn Salamah said, Thābit via Anas stated that when Allah, the Almighty revealed: ﴿They ask you ˹O Prophet˺ about menstruation﴾, Prophet Muḥammad (PBUH said: "Do everything except penetration." The Jews heard of that and said, "This man does not want to leave anything we do without opposing us about it." 'Usayd ibn Huḍayr and 'Abbād ibn Bishr came and said, "Messenger of Allah, the Jews are saying such and such. Shall we not then have sexual intercourse with our wives?" The face of Allah's Messenger underwent such a change that we thought he was angry with them; but when they went out, they were met by a gift of milk which was being brought to the Prophet, and he sent after them and gave them a drink, whereby they knew that he was not angry with them.

﴿So do not get near them﴾ do not engage in sexual intercourse with them ﴿until they are purified﴾ Ibn Muḥayṣin, Al'a'mash, and 'Āssim (from the narration of Abī Bakr), Ḥamzah and Alkisā'iyy read at as "yaṭṭahharn" with 'shaddah and fatḥah' on (tā' and hā') which means until they perform Ghusl. The evidence for this is the Qirā'ah of 'Abdullah: "Yataṭaharn" with a letter (t'). The rest of Qurrā' read it as "Yaṭhorn" without 'shaddah' which means until their menses ends and the blood stops.

There is a difference of opinion with regards to the time of permissible sexual intercourse with the menstruating woman. Abū Ḥanīfah and his two companions said: "If the woman's menstruation ends after ten days, then she can engage in sexual intercourse without Ghusl. But if her menstruation ends in less than ten days, then she must perform Ghusl or if she reaches a time of a mandatory prayer which she should pray as a purified woman or she can perform Tayammum (act of dry Ritual purification)." Mujāhid, Ṭawūs and 'aṭā' said: "If the menstruating woman stops bleeding and her husband cannot control his sexual desire, then she can clean her private part (vagina) and perform ablution." Ashāfi'iyy said: "It is not permissible to have sexual intercourse with a menstruating woman except under two conditions: when blood stops and she performs Ghusl. This is the opinion of Sālim ibn 'Abdullah,

Sulaymān ibn Yassār, Alqāsim ibn Muḥammad, Ibn Shihāb, Allayth ibn Sa'd, and Zufr.

Alḥassan ibn Albaṣriyy said: "If a man had sexual intercourse with his wife after the blood stops and before she performs Ghusl, then he must pay an atonement that is equivalent to a man engaging in intercourse with a menstruating woman."

The ones who read "yaṭṭahharn" with 'shaddah' take this Qirā'ah as evidence for not permitting sexual intercourse before Ghusl. The ones who read the word without 'shaddah' say that it is permissible before Ghusl. The proof for the impermissibility of sexual intercourse before Ghusl is the two conditions mentioned in the Qur'ān about Ṭahārah (purification). The word 'Yaṭhurn and Taṭṭahharn' are both mentioned in the same verse, which means that women must perform Ghusl. At the end of the verse, Allah confirms that he loves those who purify themselves ﴿Allah loves those who always turn to Him in repentance and those who purify themselves.﴾ People wouldn't be rewarded for something that they have nothing to do with. Ghusl is optional but when the blood stops that is outside of the will of humans. Allah says: ﴿And if you are in a state of ˹full˺ impurity, then take a full bath﴾: the word 'iṭaharu' is imperative to Muslims to perform Ghusl.

﴿then you may approach them﴾ engage in intercourse with them ﴿in the manner specified by Allah﴾ the place which you were prohibited to approach; the vagina according to Ibrāhīm, Mujāhid, Qatādah, and 'ikrimah. Alwālibiyy via Ibn 'Abbās said: "Engage in intercourse with them in the vagina only. The one who does something else is a transgressor." Arrabī' ibn Khuthaym said: "In which was forbidden and stay away from anal sex." Allah says: ﴿in the manner specified by Allah﴾ (96/B) because the prohibition included the command to stay away from forbidden actions. Some scholars said: "It is a command to do as Allah commanded us to engage in intercourse after the purification. It's like saying: 'Engage in sexual intercourse with them when they are pure and do not do that when they are menstruating.' This is the opinion of Abī Razīn,

Aḍaḥāk, and according to a narration of 'aṭīah via Ibn 'Abbās. Ibn Alḥanafiah said: "Do that in a permissible way without transgression." Ibn Kaysān said: "Do not do that while they are fasting, during I'tikāf, or in a state of Ihram but in other cases, you can get near them and engage in intercourse with them."

Alfarrā' said: "It is like saying: 'I did so and so in the way that should be done."

Alwāqidiyy said: "It means 'in the vagina." The preposition -from- 'min' means -in- 'fī'. This is linguistically equivalent to ﴿Show me what they have created on earth!﴾ and ﴿When the call to prayer is made on Friday﴾: the preposition 'min' meant in both verses in 'fī'."

﴿Surely Allah loves those who always turn to Him in repentance and those who purify themselves﴾ 'aṭā', Muqātil ibn Sulaymān, and Alkalbiyy said: "Allah loves those who repeatedly repent from sins and those who purify themselves by water for ablution and Ghusl, menstruation, if in a state of ˹full˺ impurity, and any kind of impurity (Najas)." This will be clarified in the story of the people of Qibā'.

Sālim via Mujāhid said: "He loves those who repeatedly repent from sins and those who purify themselves by avoiding anal sex. If someone engages in anal sex with his wife, he will not be considered among those who purify themselves, because penetration in the anus of a woman has the same ruling of a penetration in the anus of a man. Muqātil ibn Ḥayān said: "Those who repeatedly repent from sins and those who purify themselves from disbelief." Alminhāl said: "One day, I was with Abī Al'āliyah who performed ablution in an excellent manner. So, we said to him: 'Surely Allah loves those who always turn to Him in repentance and those who purify themselves'. He responded: 'Purification from what exactly? Surely ablution is a good deed but the meaning of the verse is purification from sins.'"

(97/A) Sa'īd ibn Jubayr said: "Those who repent from disbelief and those who purify themselves from sins." Abī Al'āliyah said: "Those who repeatedly repent from disbelief and those who purify themselves by belief." Ibn Jurayj via Mujāhid said: "Those who repeatedly repent from sins and never go back to committing them. And if they sin, they are those who purify themselves from sins."

Abā Alqāsim Alḥabībiyy said: "I asked Abū Alḥassan 'Aliyy ibn 'Abdurraḥīm Alqanād about this verse and he said: 'Allah loves those who repent from major sins and those who purify themselves from minor sins. Repentance from bad actions and purification from bad words. Repentance from bad actions and bad words. Repentance from bad intentions and secret thoughts. Repentance from bad deeds and purification from transgression. Repentance from crimes and purification from hidden evil emotions and thoughts. Repentance from sins and purification from defects. 'Tawāb' means a person who repents every single time he commits a sin, as Allah says: ﴿He is certainly All-Forgiving to those who ˹constantly˺ turn to Him﴾.

[509](1) I heard Abū Bakr Muḥammad ibn Aḥmad ibn 'Abdūs say that he heard Abū Bakr Muḥammad ibn Ḥamdūn ibn Khālid say that he heard Aḥmad ibn Alwalīd say that he heard Sa'īd ibn Nuṣayr say that he

(1) **[509] The assessment of the reliability of the chain of transmitters:**

- In the chain of narration, the sheikh of the compiler was not mentioned by any criticism or praise. It is considered a 'shadh' (peculiar) transmission due to its deviation, and it may be due to the delusion of the narrator.

The authentication of Ḥadīth:

- Abu Bakr Muhammad ibn Ahmad ibn 'Abdus narrated it, as reported by Al-Asbahani in "Al-Targheeb wa al-Tarheeb" (2/95, 1415). He heard it from Abu Uthman Al-Sabuni.
- Ibn 'Adī also narrated it in "Al-Kamil" (2/147), as reported by Ibn Qutaybah. He said, "Ahmad ibn Al-Walid reported it to us." He also said, "I only know this hadith from this source."
- Al-Khatib narrated it in "Tarikh Baghdad" (9/92) from Abu Tahir Al-Hasan ibn Phil.
- Tammam Al-Razi also narrated it in "Fawa'id" as in "Al-Rawd Al-Basim" (5/106, 1698). Ibn Asakir also narrated it from Ahmad ibn Al-Ghamr ibn Abi Hammad in "Tarikh Dimashq" (5/149) both from Saeed ibn Naseer, in similar wording. However, Al-Khatib did not mention the phrase "raised his head and forgave him."
- Al-Daylami also narrated it in "Musnad Al-Firdaus" (4/172, 6535).
- Al-Muttaqi Al-Hindi attributed it to Ibn Fayl and Al-Diya in "Kanz al-'ummāl" (4/226, 10276).
- Al-Khatib added: it is unique in its narration, raised up to Sayyar ibn Hatim from Ja'far ibn Sulayman. 'al-'Abbās ibn Al-Walid Al-Nursi also narrated it from Ja'far, from Ibn Al-Munkadir, from Jabir, who narrated it as a statement. This is the most authentic narration.
- I say: I did not come across the source for the narration by 'al-'Abbās ibn Al-Walid

heard, Sayyār ibn Ḥātim say that he heard, Ja'far Aḍab'iyy say that he heard Muḥammad ibn Almunjadir say that he heard Jābir ibn 'Abdullah state that Prophet Muḥammad (PBUH) said: "A man of the Sons of Israel passed by a skull, looked at it, and said: 'O Master! You are what You are and I am what I am! You repeatedly accept my repentance and I repeatedly commit sins then he rushed to prostrate and he heard a voice saying: 'Raise your head, I am the one who repeatedly accept repentance and you are the one who repeatedly commits sins, then the man raised his head and was forgiven."

(97/B) [Qur'ān 2:223]: ﴿Your wives are like farmland for you﴾.

[510](1) Abū Muḥammad 'Abdullah ibn Ḥāmid Al'aṣbahāniyy told me that Muḥammad ibn Ya'qūb said, Ibn Almunādā said, Yūnus said, Ya'qūb Alqummiyy via Ja'far ibn Almughīrah via Sa'īd ibn Jubayr via Ibn 'Abbās stated that "Umar ibn

(1) **[510] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and in it are Ya'qub and Ja'far, two truthful narrators.
- The Authentication of Hadith:
- It was narrated from the route of the author al-Baghawī in "Ma'alim Al-Tanzil" 1/259, and Al-Bayhaqi in "Al-Sunan Al-Kubra" 7/198, both from Abu Abdullah Al-Hakim, Abu Bakr Ahmad Ibn Al-Hasan, and Abu Sa'īd Ibn Abi Amro, all of them from Abu 'al-'Abbās' Al-'Asam.
- It was also narrated by Ibn Abi Ḥātim in "Tafsir al-Qur'an al-'Azim" 2/405 (2134), and Al-Kharaiti in "Masawi Al-Akhlaq" (p.172) (465), both from Ibn Al-Munadi.
- It was narrated by Al-Nasa'i in "Tafsir al-Qur'an" 1/256 (60) from Ahmad Ibn Al-Khalil, and in "Ashara Al-Nisa" (p.114) (91) from Ali Ibn Ma'bad. It was also narrated by Abu Ya'la in "Musnad" 5/121 (2736), and Ibn Hibbān in "Sahih" as mentioned in "Al-Ihsan" 9/516 (4202), and Al-Wahidi in "Asbab Al-Nuzul". All of them are from the route of Zuhair Ibn Harb.
- It was also narrated by al-Ṭabarānī in "Al-Mu'jam Al-Kabir" 12/10 (12317) from Al- Ḥusayn Ibn Abi Al-Sarri, all of them from Yunus.
- Al-Tirmidhi narrated it in the interpretation of the Quran in the chapter of Surat Al-Baqarah (2980), and said: "A good and strange hadith." Imam Ahmad narrated it in his "Musnad" 1/297 (2703), and Al-Tabari in "Jami' Al-Bayan" 2/397, all of them from the route of Al-Hasan Ibn Musa, from Ya'qub, in a similar manner.
- al-Suyūṭī attributed it in "Al-Durr Al-Munthur" 1/469 to 'Abd al-Raḥmān Ibn Humaid, Ibn Al-Mundhir, and Al-Ḍiyā' Al-Maqdisi in "Al-Ahadith Al-Mukhtarah" (Selected Hadiths).

Alkhaṭāb went to Messenger of Allah(PBUH) and said: "O Messenger of Allah! I am ruined!" He said: "Why are you ruined?" He said: "I turned my mount during the night (meaning that penetration was in the vagina from behind)". So the Messenger of Allah did not say anything in response to him. Then Allah revealed this Ayah to the Messenger of Allah: ﴿Your wives are your fields, so go into your fields whichever way you like﴾. This means: "Go from the front or the back as long as you avoid the anus and intercourse during menstruation."

[511](1) 'Abdullah ibn Ḥāmid said, Muḥammad ibn Muḥammad ibn 'Abdullah Abū Ja'far said, Abū Azzinbā'ˋ Rawḥ ibn Faraj said, Yaḥīā ibn Bakīr via Ibn Lahī'ah via Aḥmad Khāzim via Muḥammad ibn Almunkadir via Jābir ibn 'Abdullah said: "Jews used to claim that if a man engages in vaginal

(1) **[511] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise. However, it includes Abdullah bin Lahi'ah who is weak, and Ahmad bin Khazim who is not well known. But the Ḥadīth has been transmitted through authentic routes from Ibn al-Munkadir.
- The Authentication of Hadith:
- It was narrated by al-Bukhāri in his book of Tafsir, in the Tafsir of Surah Al-Baqarah, in the chapter titled "Your wives are a tilth for you" (4528), and by Muslim in his book of Nikah, in the chapter titled "Permissibility of having intercourse with one's wife from the front or from behind her" (1435) (119). Abu Dāwūd also narrated it in his book of Nikah, in the chapter titled "In the collection of Nikah" (2163) through the route of Sufyan al-Thawri. Muslim narrated it in the same context (1435) (117), and Al-Tirmidhi in his book of Tafsir, in the chapter after Surah Al-Baqarah (2978), and said: "This is a good and authentic Ḥadīth."
- Ibn Mājah narrated it in his book of Nikah, in the chapter titled "Prohibition of having intercourse with women from behind" (1925), and Al-Nasā'ī narrated it in his "Tafsir" 1/254 (58), and in "Sexual Intercourse with Women" (p.113) (90), all through the route of Sufyan ibn 'Uyaynah. Muslim narrated it in the same context (1435) (118), and Al-Nasā'ī in "Sexual Intercourse with Women" (p.113) (88) through the route of Abu Hazim. Muslim also narrated it in the same context (1435) (119), and Al-Nasai in his "Tafsir" 1/255 (59) through the route of Abu 'Awanah. Muslim also narrated it in the same context through the routes of Shu'bah, Al-Zuhri, Ayyub, and Suhail ibn Abi Saleh.
- Al-Nasā'ī also narrated it in his book "'ishratu al-nisā'" "Sexual Intercourse with Women" (p.112) (87) through the route of Ibn Jurayj, all of them narrated from Muhammad ibn Al-Munkadir in a similar manner.

intercourse with his wife from behind, she would give birth to a cross-eyed baby." When the Messenger of Allah heard about that he said: 'Jews lied about that'. Then Allah, the Almighty revealed: ﴿Your wives are your fields, so go into your fields whichever way you like﴾.

[512][1] 'Abdullah ibn Ḥāmid said, Aḥmad ibn Muḥammad ibn 'Abdūs said, 'Uthmān ibn Sa'īd said, Abū Al'aṣbagh Alḥarrāniyy via Muḥammad ibn Salamah Alḥarrāniyy via Muḥammad ibn Isḥāq via Abān ibn Ṣāliḥ via

(1) **[512] The assessment of the reliability of the chain of transmitters:**

- In its chain of narration, the sheikh of the compiler was not mentioned by any criticism or praise, and it has been narrated through authentic chains from Muḥammad ibn Isḥāq, making it a good (hasan) Ḥadīth.

The authentication of Ḥadīth:

- Al-Hakim narrated it in "Al-Mustadrak" (2/212) and said: "It is authentic according to the conditions of Muslim, and they did not narrate it." Al-Dhahabi agreed with him, and Al-Bayhaqi narrated it in "Al-Sunan Al-Kubra" (7/195) from Abu Al-Hasan Al-Anzi through Ahmad ibn Muḥammad ibn Abdus, who narrated it.
- Al-Hakim also narrated it, and Al-Bayhaqī in the same previous source from Abu Al-Nadhar Al-Faqih who said: "Uthman ibn Sa'id Al-Darmi narrated to us."
- Abu Dāwūd narrated it in the book of marriage, in the chapter on the congregational prayer of marriage (2164) from Abdul Aziz ibn Yahya Abi Al-Asbagh.
- Al-Ṭabarī narrated it in "Jami' Al-Bayan" (2/395), and al-Ṭabarānī in "Al-Mu'jam Al-Kabir" (11/77, 11097), and Al-Hakim in "Al-Mustadrak" (2/307) - and he has a statement from Ibn Ishaq regarding hearing it - and said: "It is an authentic hadith according to the conditions of Muslim." Adh-Dhahabī agreed with him, and Al-Wahidi in "Asbab Al-Nuzul" (p. 76), all of them narrated it through chains from Al-Muharibi.
- Al- Ṭabarī also narrated it in "Jami' Al-Bayan" (2/396) through the chain of Yunus ibn Bukayr, both of them narrated it from Ibn Ishaq in a similar manner.
- It also has supporting evidence from the Ḥadīth of Umm Salama. Al-Tirmidhī narrated it in his book of Tafsir, in the chapter on Surat Al-Baqarah (2979), and said: "It is a good Ḥadīth." Imam Ahmad narrated it in his Musnad (6/305, 26601), and Ibn Abi Shaybah in his Musannaf (6/142, 16819), and Al-Darimi in his Sunan (1159), and Al-Tabari in "Jami' Al-Bayan" (2/396), and Ibn Abi Hatim in his Tafsir of the Quran (2/404, 2131), and Al-Bayhaqī in "Al-Sunan Al-Kubra" (7/195).
- Ibn Kathir said: Abu Dāwūd singled it out - meaning the narration of Ibn Abbas - and what was mentioned earlier about its authenticity is supporting evidence to it, especially the narration of Umm Salama, as it is similar to this context. ("Tafsir Al-Quran Al-Azim" 1/309).
- See also: "Al-Talkhis Al-Habir" (3/185-186).

Mujāhid via Ibn 'Abbās said: "A group of Ansari people were disbelievers who used to consider a group of Jewish and Christian people more knowledgeable and much closer to Allah than them. This group of Ansari people used to follow the behavior of Jews and Christians who used to engage in sexual intercourse with their wives lying on their backs as women didn't show much of their bodies due to shyness. But another group of people from the tribe of Quraysh used to uncover their women completely, and seek pleasure with them from the front and behind and laying them on their backs. When the Muhājirīn came to Madīnah, a man married an Ansari woman, then he began to do the same kind of action with her, but she disliked it, and said to him: 'We were approached on one side (i.e., lying on the back); do it like this, otherwise keep away from me.' This matter of theirs spread widely, and it reached the Messenger of Allah (PBUH). So, Allah, the Almighty, sent down the verse: ﴿Your wives are your fields, so go into your fields whichever way you like﴾ i.e., from the front, from behind or lying on the back. This verse meant the place of the delivery of the child, i.e., the vagina."

Alḥassan, Qatādah, AlMuqātilan, and Alkalbiyy said: "Muhājirīn, Ansar, and Jews talked about sexual intercourse so Muhājirīn said: 'We engage in intercourse with them while they are kneeling down, laying down, standing, and from the front and back, into the one place (vagina).' The Jews said: 'You only behave as animals; we engage in intercourse with them in only one way. The Torah tells us that if a man engages in intercourse with a woman in a way other than with her laying down will be considered unclean in the sight of Allah. They may also give birth to a retarded or cross-eyed baby.' Muslims went to the Prophet Muḥammad (PBUH) and said: 'O Messenger of Allah, during and after the time of ignorance (Jahilīah), we used to engage in intercourse with our wives in whatever way we liked but Jews criticized us and claimed so and so.' The verse which Allah revealed showed the deception of the Jews and clarified that ﴿Your wives are your fields, so go into your fields whichever way you like﴾ (98/B): in any way that you like and at any time which pleases you, as long as it is into the same place (vagina).

The preposition ‘anna’ is used for inquiry about the way and the place. Sa'īd ibn Almusayib said: “This verse is about pulling out (withdrawal method); it is optional for Muslims to pull out or not to pull out.” The evidence for this is as follows:

[513][(1)] Alḥusayn ibn Muḥammad ibn Alḥusayn Al'adl said, Hārūn ibn Muḥammad ibn Hārūn Al'aṭār said, Alḥassan ibn 'Aliyy Atusturiyy said, Isḥāq Al'azraq via "Awf via Khilās ibn 'Amr Alhajrī stated that Ibn 'Abbās was asked about pulling out and he said: “It is your field that you can irrigate as he pleases.”

[514][(2)] (Weak narration) Abū 'Abdullah ibn Fanjawīh said, Muḥammad

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(1) **[513] The assessment of the reliability of the chain of transmitters:**

- Regarding its **chain of narration:** Harun Al-Attar and Al- Ḥasan ibn Ali, I did not find any biography for them. However, their narration has been reported through another authentic chain from Ibn Abbas.

The authentication of Ḥadīth:

- Sa’id ibn Mansur narrated it in “Al-Sunan”, edition Al-Azimi 2/129 (2228) from Hishām who said: Khalid told us from ‘Ikrima, from ibn ‘Abbās with similar wording.
- This chain of narration is authentic. Khalid is the son of Muharran Al-Hadha, trustworthy, and his narration is reported in Al- Bukhāri through Ikrima.
- See: “Tahdhib Al-Kamal” by Al-Mizzi 8/177, “Taqrib Al-Tahdhib” by Ibn Ḥajar (1680).
- 'Abd al-Razzāq reported it in “his collection” 7/146 (12572), and Al-Bayhaqī reported it in “Al-Sunan Al-Kubra” 7/230, both chains from Al-Husayn bin Hafs through Sufyan Al-Thawri, through Salama bin Tamam, through Al-Sha’bi, through Ibn Abbas with similar wording.
- Ibn Ḥajar and Al-Būṣīrī attributed it to Ahmad bin Manyi’a in “His Musnad” through Abu Ishaq Al-Sabi’i, from a man from the Banu Salim, who reported it from ibn ‘Abbās with similar wording.
- See: “Al-Matalib Al-Aliya” by Ibn Ḥajar 2/173 (1625), “Ithaf Al-Kheira” by Al-Būṣīrī 4/91 (3220).
- Ibn Abi Shayba reported it in “His Collection” 6/141 (16812), Al-Ṭabarī in “Jami Al-Bayan” 2/395, Al-Tahawi in “Sharh Ma’ani Al-Athar” 3/41, and Al-Tabarani in “Al-Mu’jam Al-Kabir” 12/125 (12663), all from the chain of Zaidah bin Umayr, from Ibn Abbas who said: “If you wish to isolate, then do so, and if you do not want to, then do not.”
- Al-Haythami said: “Its narrators are reliable, except for Zaidah ibn Umayr, who is trustworthy.”
- See: “Majma’ Al-Zawa’id” 4/297.

(2) **[514] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there are two narrators that are unknown and with no available information about them: Muḥammad ibn Al-Ḥasan ibn Bashir and Abu Bakr Al-Sufi. Also, there is a narrator in the chain who is also unknown.

ibn Alḥassan ibn Bishr said, Abū Bakr Aṣufiyy Aḍarīr (the blind man) in (Maṣīṣah which is in Levant) said, Muḥammad ibn Adam ibn Sulaymān said, Abū Khālid Al'aḥmar via Hishām Adistiwā'iyy via Yaḥīā ibn Abī Kathīr via a man said, 'Abdullah said: "The free woman must agree on coitus interruptus but the slave-woman doesn't have to agree."

This verse has unequivocal ruling that prohibits anal sex, because the anus is the place of defecation, it is not the place of the farmland (giving birth). Allah says: "﴿Your wives are your fields﴾.

This is one of the subtlest metaphors in the Qur'ān. A field or farmland is mentioned instead of the mentioning of the vagina. Allah says: ﴿Your wives are your fields﴾ as the place of the origin of the baby. 'Ḥarth' means a place that you can plough and plant but it originally means to plant, therefore it is called 'Ḥarth and not 'Muḥtarath'. Some stated that the verse means: "Your women are like a farmland for you" as Allah says: ﴿and then, when he had made it into fire﴾ which means: "he had made it glow like fire."

A poet said: "Wind is like Musk while faces came closer…they are like soft flags and fingertips."

(99/A) Arabs used to call women 'Ḥarth. Almufaḍal ibn Salamah chanted the following poetry: "If drones of grasshoppers attacked the fields of other

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The authentication of Ḥadīth:

- It was narrated by Ibn Abi Shaybah in his book "Al-Musannaf" 6/130 (16760) from Ibn Mahdi and Yazid ibn Harun.
- It was also narrated by Al-Aqili in his book "Al-Dhu'afa Al-Kabeer" 2/169 from Ali bin Abdul Aziz, from Muslim. All of them narrated from Hisham Al-Dastawai who said: Yaḥyā ibn Abi Kuthayr narrated to us from Suwar Al-Kufi, from Ibn Mas'ūd in a similar way.
- This chain of narrators is weak. Suwar Al-Kufi was mentioned by Ibn Hibbān in "Al-Thiqat" and Ibn Adi said: "I only know about Suwar Al-Kufi what was mentioned in this narration from Yaḥyā ibn Abi Kuthayr." Ali ibn Al-Madini said: "I asked Yaḥyā ibn Sa'id about Suwar Al-Kufi who narrated from Ibn Mas'ood in isolation, and Yaḥyā said: 'he is almost unknown.'" And adh-Dhahabī said: "He is not known."
- Refer to "Al-Jarh wa Al-Ta'dil" by Ibn Abi Hatim 4/270, "Al-Kamil" by Ibn Adi 3/451, "Mizan Al-E'tidal" by adh-Dhahabī 2/247, and "Lisan Al-Mizan" by Ibn Ḥajar 3/129.

people… my field only cares about eating grasshoppers." The poet was talking about his wife who defends her dignity.

[515] Abū Alqāsim Alḥassan ibn Muḥammad Asudūsiyy said, Abū Manṣūr Muhalhal ibn 'Aliyy Alghanwiyy said, his father said, Aḥmad ibn Yaḥīā Tha'lab chanted the following poetry: "What a beautiful gift to be given righteous girls… they are for offspring, farming, and they are trees. Allah granted us blessings by His grace… female kinship as a farm to be planted. We should plant these fields… Allah is the only one who can grow these plants for us." Some scholars misunderstood the verse and relied on a narration narrated by:

[516](1) (Denounced Ḥadīth 'Munkar') Abū 'Abdullah Alḥusayn ibn

(1) **[516] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there is Muḥammad ibn Yaḥyā Al-Karabisi who has no criticism or praise, while Muhammad bin Isa is known to have stolen Ḥadīths, although he has also narrated from reliable sources like Nafi.

The authentication of Ḥadīth:

- Ibn Ḥajar and Al-Suyūṭī attributed it to Da'lj in "Gharaib Mālik."
- Refer to "Al-Ijab fi Bayan Al-Asbab" by Ibn Ḥajar 1/572, "Al-Durr Al-Muntathur" by Al-Suyūṭī 1/475, and Ibn Ḥajar added that it is also attributed to Al-Daraqutni in "Gharaib Mālik "through the chain of Ishaq bin Muḥammad Al-Farwi in a similar manner.
- Also, refer to "Al-Talkhis Al-Habir" 3/184.
- It was narrated by Abu Al-Sheikh in his book "Tabaqat Al-Muhaddithin bi Isbahan" 2/190 (192), and Abu Nu'aym in "Zikr Akhbar Isbahan" 1/312 through the chain of Abu Sadqah Al-Jadali.
- Ibn Ḥajar said: "Muḥammad ibn Sadqah Al-Fadaki." Then, he attributed it to Al-Daraqutni in "Gharaib Malik" through the chain of Al-Darawardi and Abu Musab.
- Also, he attributed it to Al-Khatib in "Al-Ruwat An Mālik "through the chain of Ahmad ibn Al-Hakam Al-'Abdi.
- Refer to "Al-Talkhis Al-Habir" 3/184.
- Al-Suyūṭī attributed it in "Al-Durr Al-Munthur" (1/474) to Al-Khatib in "Al-Rawat An Malik" through the route of Al-Nadr ibn 'Abdullah Al-Azdi, all of them attributed it to Malik in the same wording. Al-Daraqutni said: "This is established from Malik." (Al-Talkhis Al-Habir, 3/184).
- Al-Bukhāri also narrated it in his book of Tafsir under the chapter titled "Your wives are a tilth for you" (4526), as well as Abu Ubayd in "Fada'il Al-Qur'an" (p. 190), and Al-Ṭabarī in his Tafsir (2/394). Ibn Hajar attributed it to Isḥāq ibn Rāhwayh in his "Musnad" and in his "Tafsir" in "Al-Ijab Fi Bayan Al-Asbab" (1/565).
- All of them were narrated through the route of Ibn 'Aun. Al-Bukhari also narrated

it in the previous reference (4527) with a commentary. Al-Ṭabarī (2/395) and Ibn Ḥajar in "Musnad" and "Tafsir" attributed it to Isḥāq ibn Rāhwayh, and also in "Al-Ijab Fi Bayan Al-Asbab" (1/565).

- All of them were narrated through the route of Ayyub. Al-Bukhari also narrated it in the previous reference (4528) with a commentary. Al-Ṭabarānī in "Al-Mu'jam Al-Awsat" (4/144, 3827), and Ibn Hajar in "Taghliq Al-Ta'liq" (4/182) through his route and attributed it to Hasan ibn Sufyan in his "Musnad" and Al-Hakim in "Tarikh Nishapur" and Abu Nu'aym in "Al-Mustakhraj" and said: "Its narrators are trustworthy." Ibn Ḥajar also attributed it to Al-Daraqutni in "Gharib Al-Malik" through the route of 'Ubaid Allah ibn 'Umar, as well as Al-Tabarani in "Al-Mu'jam Al-Awsat" (6/242, 6298), and Ibn Mardawayh in his "Tafsir" in "Al-Ijab Fi Bayan Al-Asbab" (1/568), all of them through the route of Ibn Abi Dhi'b.
- Ibn Ḥajar also attributed it to Al-Ṭabarānī and Ibn Mardawayh in his "Tafsir," as well as Ahmad ibn Usama Al-Tajibi in his "Fawa'id," all through the route of Hisham ibn Sa'd. He also attributed it to Al-Hakim in "Tarikh Nishapur" and said: "It is in the section where the narration from Sahih Ibn Khuzaymah is missing." (Al-Ijab Fi Bayan Al-Asbab, 1/571).
- All of them were narrated through the route of Aban ibn Salih, all of them through the same wording attributed to Nafi' ibn Jubayr. However, in "Sahih Al- Bukhāri" and "Fada'il Al-Qur'an" by Abu Ubayd, the wording was not explicitly mentioned, and it was indirectly referred to as the action.
- "In his book 'ishratu al-nisā'" "Sexual Intercourse with Women", An-Nasai narrated on page 118 (95), and At-Tabari in 'Jami' al-Bayan' (The Comprehensive Exposition) volume 2, page 395, through the route of Zaid ibn Aslam from Ibn Umar, with similar wording:
- Ibn Abdel Barr said: "The narration of Ibn Umar with this meaning is authentic and well-known from his school of thought through the narration of Nafi, so it is not unlikely for Zaid ibn Aslam to narrate it from Ibn Umar."
- (Al-Istighna fi Ma'rifat al-Mashhurin min Hamalat al-'Ilm bi al-Kunya, volume 1, page 454)
- Ibn Ḥajar said: "His narration with Al-Nasā'ī is authentic through a sound chain of narration."
- (Fath al-Bari, volume 8, page 190)
- Al-Nasā'ī also narrated on page 116 (93) in his book 'Ashratun-Nisa', and At-Tabari in 'Jami' al-Bayan' volume 2, page 394, and At-Tahawi in his book 'Sharh Ma'ani al-Athar', volume 3, page 41, through the route of Sa'īd ibn Yassar: Ibn Umar was of the opinion that there was no harm if a man approached his wife from behind.
- Al-Nasā'ī also narrated on page 116 (94) through the route of Ubaidullah ibn Abdullah bin Umar, and At-Tabari in 'Jami' al-Bayan' volume 2, page 394, through the route of Salem ibn Abdullah, both from Ibn Umar: He was of the opinion that there was no harm if a man approached his wife from behind.

ibn Muḥammad ibn Zakarīā Alkarabīsiyy said, 'Abdullah ibn Muḥammad ibn Nājiah said, Muḥammad ibn 'īsā Alyamāmaiyy Abū Bakr Aṭarsūsiyy said, Isḥāq Alfarawiyy via Mālik ibn Anas via Nāfi' said: "I read from the Muṣḥaf to Ibn 'Umar: ﴿Your wives are your fields﴾ so he said: 'Do you know the reason for the revelation of this verse?' I said: "No", he said: 'It was revealed about a man who engaged in anal sex with his wife at the time of the Prophet Muḥammad (PBUH). The man regretted it and Allah then revealed: ﴿Your wives are your fields, so go into your fields whichever way you like﴾.

[517][1] (Unsound narration) Alḥusayn ibn Muḥammad ibn Alḥusayn

- However, there is a difference of opinion on this matter, as it was also narrated from Nafi. An-Nasai narrated on page 115 (92), and At-Tahawi in 'Sharh Ma'ani al-Athar', volume 3, page 42. Ibn Kathir and Al-Suyūṭī attributed it to Ibn Mardawaih and At-Tabarani.
- (Tafsir al-Quran al-Azim by Ibn Kathir, volume 2, page 311, and Ad-Durr al-Munthur by Al-Suyūṭī, volume 1, page 473)
- All of these narrations come through the route of Al-Mufaddal ibn Fadalah from Abdullah bin Ayyash from Ka'b bin Alqamah from Abu An-Nadr who informed Nafi, a slave of 'Abdullah ibn 'Umar:He accused Nafi of lying when he attributed the statement to Ibn 'Umar. However, Ibn 'Umar once showed him the Quran, and when they reached the verse "Your women are a tillage for you", Ibn Umar explained its meaning to him. He said, "O Nafi, do you know what this verse means? We, the people of Quraysh, used to avoid having children with our women, but when we migrated to Medina, we did not have enough women, so we used to mate with them in a certain way." He then mentioned the reason for the revelation of the verse.
- Ibn Kathīr said: "And this is an authentic chain of narration."
- I say: In it is Abdullah bin Ayyash, who is truthful but makes mistakes. Muslim has recorded his narrations in Al-Shawahid.
- (Ta'qib al-Tahdhib by Ibn Ḥajar al-Asqalani, 3522; Tahdhib al-Tahdhib by Ibn Ḥajar al-Asqalani, 2/400) It should be noted that there is a difference of opinion regarding Ibn 'Umar's narration on this matter.

(1) [517] The story has been reported by Al-Tha'labi, Ibn Ḥajar in "Al-Talkhis Al-Habir" 3/187. Al-Nasa'i also narrated it in "ishratu al-nisā'" (Sexual Intercourse with Women) (p. 117) (94) from Muḥammad ibn Abdullah bin Ammar Al-Mawsili, who said: "I heard Malik say: 'I do not consider it haram.'" Similarly, Ibn Al-Qasim and Ibn Wahb reported the same from Malik.

- See "Ahkam al-Quran" by Ibn 'Arabi 1/351-352, "Al-Talkhis Al-Habir" by Ibn Ḥajar 3/187, "Al-Durr Al-Munthur" by Al-Suyūṭī 1/476, and "Al-Bayan Wal-Tahsil" by Ibn Rushd 18/461.
- Al-Khalili said: "A group of people from Al-Madinah, including Yazīd ibn Roman

said, 'Umar ibn Aḥmad ibn Alqāsim Annahāwandiyy said, Abū 'Amr 'Abd Al'azīz ibn Aḥmad ibn 'Abdullah said, he heard Almuzniyy (99/B) say that he heard Ibn Wahb say while we were listening to him via the narration of Mālik until he mentioned anal sex. He was silent then a man named Fityān ibn Abī Assamḥ said: "O Abā Muḥammad, tell us about what you have narrated." He refused and said: 'One of you may choose a so-called scholar and he only transmits the ugliest of all learnt knowledge!' He rejected to tell us the opinion of Mālik about anal sex."

Ibn Wahb was correct and chose the best of actions not to mention the faults of scholars and stopped others from blindly following the errors of scholars. The explanation of Ibn 'Umar's Ḥadīth is as follows:

[518] Alḥusayn ibn Muḥammad ibn Fanjawīh said, 'Ubayd Allah ibn Muḥammad ibn Shanabah said, Yūsuf ibn Aḥmad ibn Kirkār said, Aḥmad ibn 'Abd Almū'min said, Muḥammad ibn 'Amr said, 'Attāf via Mūsā ibn 'Abdullah ibn Alḥassan via his father said that he met Sālim ibn 'Abdullah and said: "O Abā 'Umar, what is the narration that Nāfi' narrates via 'Abdullah?" He said: "What is that about?" He said: "He claims that he didn't see that anal sex is forbidden." He said: "He committed a grave error. 'Abdullah said: 'It's

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and Malik with his greatness, agreed on the permissibility of having sexual intercourse with a woman from behind." Ibn Wahb also reported that Malik later changed his view.

- "Al-Irshad" 1/206.
- Ibn Ḥajar commented: "The correct opinion is what Al-Khalili reported."
- "Al-Talkhis Al-Habir" 3/187.
- Al-Hayari said: "What is attributed to Malik is not authentic, and even if it is authentic, he retracted his view due to the emergence and multiplicity of reports."
- "Al-Kafiya" 1/177.
- Imām Al-Qurṭubī said: "What is attributed to Malik and his companions regarding this issue is false, and they are innocent of it."
- "Al-Jami' li Ahkam Al-Quran" 3/93.
- Ibn 'Atiyya said: "It is not appropriate for a believer in Allah and the Last Day to rely on the mistake of a scholar after it has been confirmed that he was mistaken."
- "Al-Muharrar Al-Wajiz" 1/300.

penetration into the vagina from the back.'"[1]

The evidence for the prohibition of anal sex is:

[519][2] (Fabricated Ḥadīth from this narration) Abū 'Abdullah Alḥusayn

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(1) **[516] The assessment of the reliability of the chain of transmitters:**

- In its chain, there is Ibn Shannabah and Yusuf ibn Ahmed. I have not found any criticism or praise about them. Additionally, there is At'af bin Khalid who is considered truthful.

The authentication of Ḥadīth:

- Al-Tahawi narrated in his book "Sharh Ma'ani Al-Athar" 3/42, from the way of Ibn Abi Maryam who said: At'af bin Khalid informed me about this Ḥadīth in a similar way.
- Al-Aqili narrated in his book "Al-Du'afa Al-Kabir" 4/159, from the way of Muhammad ibn Bashir bin Al-Heitham who said: Ahmad bin Al-Azhar Abu Al-Azhar informed us, who said: Marwan bin Muhammad informed us, who said: Musa bin Abdullah bin Al- Ḥasaninformed us in brief. And Marwan bin Muhammad is Al-Tatari, who is trustworthy, but I couldn't find any information about the sheikh of Al-Aqili.
- And Al- Bukhāri commented on Musa ibn Abdullah bin Al-Ḥasan who narrated the Ḥadīth.
- See "Al-Kamil" by Ibn Adi 6/346 and "Al-Du'afa Al-Kabir" by Al-Aqili 4/159. I couldn't find this Ḥadīth in any printed books of Al- Bukhāri!
- al-Ṭabarī also narrated in his book "Jami' Al-Bayan" 2/394, from the way of 'Abd al-Raḥmān ibn Al-Qasim who said: Malik was told: People narrate from Salim that a slave lied or committed adultery against his father.
- This chain is weak and disconnected, and 'Abd al-Raḥmān ibn Al-Qasim did not mention the intermediary between him and Salim.
- This Ḥadīth was also narrated by Al-Nasai in "Ashara Al-Nisaa" (116) (93), Al-Darimi in "Al-Sunan" (1182), al-Ṭabarī in "Jami' Al-Bayan" 2/394, and Al-Tahawi in "Sharh Ma'ani Al-Athar" 3/41, from the way of Al-Harith bin Ya'qub who said: I said to Ibn 'Umar: We buy female slaves and then perform "al-tahmidh" with them. He asked: What is "al-tahmidh"? I said: We have sexual intercourse with them from their behinds. He asked: Is this permissible in Islam? This is the wording of Al-Nasai.
- Ibn Kathir said: This is an authentic chain of narrators, and there is a clear prohibition of this act. Any narration that contradicts this is rejected according to this decisive statement.
- See "Tafsir Al-Quran Al-Azim" 2/320-321.

(2) **[519] The assessment of the reliability of the chain of transmitters:**

- This Ḥadīth with this chain of narration is fabricated (mawdu'); it includes Ahmad bin Muhammad bin 'Umar, who is a liar. I did not find it elevated (marfu') from this chain, and I did not find it in this wording. Its meaning was mentioned as elevated and stopped from Ibn 'Abbās.
- The Authentication of Hadith:
- al-Ṭabarī narrated it in "Jami' al-Bayan" 2/393 from the path of Ibn Abi Fudayk,

ibn Muḥammad ibn Alḥusayn Alḥāfiẓ, who I read to inside my house, said, 'Ubayd Allah ibn Muḥammad ibn Shanabah said, Abū Ḥāmid Aḥmad ibn Ja'far Almustamliyy said, Abū Sahl Aḥmad ibn Muḥammad ibn 'Umar ibn Yūnus Alyamāmiyy said, Alfaḍl ibn Sufyān said, Sulaymān ibn Farūkh Alyamāmiyy via Ibrāhīm ibn Abī Ḥabībah via Dāwūd ibn Alḥussayn via 'ikrimah via Ibn 'Abbās stated that Messenger of Allah (PBUH) interpreted the verse ﴿Your wives are your fields﴾ as follows: "Farming doesn't happen except in the place of plantation (the Prophet means 'place of giving birth'"

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from Ibrahim ibn Isma'il ibn Abi Habibah, stopped with the wording: "Indeed, cultivation is from the semen that produces offspring and menstruation."

- al-Ṭabarī also narrated it in "Jami' al-Bayan" 2/394, and Ibn Abi Hatim in "Tafsir al-Quran al-'Azeem" 2/404 (2130), Al-Khara'iti in "Masawi' al-Akhlaq" (p. 172) (466), At-Tahawi in "Sharh Ma'ani al-Athar" 3/43, and al-Ṭabarānī in "Al-Mu'jam al-Kabeer" 12/236 (12983) from the path of Ibn Luhay'ah, from Yazid bin Abi Habib, from 'Amir bin Yahya al-Ma'afiri, from Hanash al-Sana'ani, from Ibn Abbas that a group of Hamirites came to the Messenger of Allah (PBUH) to ask him about some matters. One of them said, "O Messenger of Allah, I am a man who loves women. What do you think about that?" Allah revealed the verse, "Your women are cultivation for you, so come to your cultivation as you wish" (Quran 2:223). The Messenger of Allah (PBUH) said, "Approach her from the front or the back, but avoid the anus." This chain of narration is weak, and Ibn Luhay'ah is weak.
- Imam Ahmad narrated it in "Al-Musnad" 1/268 (2414) from the path of Rashidin who said: Hasan bin Thawban narrated to us from 'Amir ibn Yaḥyā. It is similar to the previous narration, but it mentions that the questioners were from the Ansar.
- Al-Haythami attributed it to At-Tabarani and said, "It includes Rashidin ibn Sa'd, who is weak" in "Majma' al-Zawaid" 6/319.
- It is strengthened by what Sa'id bin Jubayr narrated from ibn 'Abbās, (may Allah be pleased with him) that he (PBUH) said, "Approach from the front or the back and fear the anus and menstruation." Its meaning is also confirmed from the paths narrated from ibn 'Abbās, including what was mentioned in the Ḥadīth of Muḥammad ibn Isḥāq from Aban bin Salih from Mujahid from him. Refer to them in the first explanation of this verse.
- Also, see the rest of the stopped chains in "Jami' al-Bayan" for al-Ṭabarī 2/392-394, "Masawi' al-Akhlaq" for Al-Khara'iti (p. 173) (468), "Al-Sunan al-Kubra" for Al-Bayhaqi 7/196, and "Al-Durr al-Munthur" for Al- al-Suyūṭī 1/430.

[520][(1)] (Very weak chain of narration) Alḥusayn ibn Muḥammad

(1) **[520] The assessment of the reliability of the chain of transmitters:**

- The chain of transmission is very weak; it includes Al-Kadimi who is abandoned, and Zama'a who is weak. However, the hadith has been narrated through other chains of transmission from Zama'a. An-Nasa'i narrated it in his book "Sexual Intercourse with Women" (p. 131, no. 122) from Sa'id bin Ya'qub al-Talqani. Abu Ya'la also narrated it in his book "Musnad" as mentioned in "Al-Matalib al-'Aliyah" by Ibn Hajar (2/175, no. 1632). Al-Diyaa narrated it from Ahmed ibn Ibrahim in "Al-Ahadith Al-Mukhtara" (1/269, no. 158), and Al-Khara'iti in "Masaw'i Al-Akhlaq" (p. 171, no. 462) from 'Abbās al-Douri, all of them from 'Uthman ibn al-Yaman.
- Al-Bazzar also narrated it in "Al-Bahr al-Zakhir" (1/474, no. 339) from Muhammad ibn Sa'id ibn Yazid, from 'Uthman ibn al-Yaman, from Zama'a ibn Salih, from Salama ibn Wahram, from Ṭāwūs. An-Nasa'i also narrated it in his book "Sexual Intercourse with Women" (p. 131, no. 123), and Al-Khara'iti in "Masaw'i Al-Akhlaq" (p. 171, no. 463), both of them from Yazid ibn Abi Hakim, from Zama'a bin Salih, from 'Amr ibn Dinar, from Ṭāwūs.
- Ibn al-Qayyim attributed it in his book "Zad al-Ma'ad" (4/257) to "Musannaf Waki'". Abu Nu'aim also narrated it in his book "Hilyat al-Awliya" (8/376) from Zama'a bin Salih, from Ibn Ṭāwūs, from his father, and from 'Amr ibn Dinar who both said that Omar said it. Abu Nu'aim said: "This is a strange narration from Tawus and 'Amr ibn Dinar, and we did not write it except from Zama'a's narration."
- Ad-Daraqutni said: "It is a Ḥadīth narrated by Zama'a bin Salih, and there is a disagreement about it... the saying of 'Uthman bin al-Yaman is the most accurate."
- ("Al-'Ilal" 2/166, no. 193)
- Al-Mundhiri said in his book "Al-Targhib wa Al-Tarhib" (3/289): "Its chain of transmission is good."
- Al-Haythami said in his book "Majma' al-Zawa'id" (4/298-299): "Abu Ya'la, al-Ṭabarānī in 'Al-Kabir', and Al-Bazzar narrated it, and the narrators of Abu Ya'la's book are from the Sahih except 'Uthman bin al-Yaman who is trustworthy."
- However, Ibn Ḥajar said: "The sheikh (Al- Bukhāri) said: 'Its narrators are from the Sahih, but I say that Muslim only included the narration of Salama and Zama'a as a supplement, otherwise they are weak, and the Ḥadīth is denounced and cannot be relied upon.'"
- ("Mukhtasar Zawa'id Al-Bazzar (1035) and similarly, Al- Būṣīrī said in ((Atahaf Al-Khairah)) 4/64.
- There are many narrations that prohibit a woman from having intercourse in her anus, although some of them are weak. Ibn Hajar said: "A group of hadith scholars such as Al- Bukhāri, Al-Thahabi, Al-Bazzar, Al- Nasā'ī, and Abu Ali Al-Nisaburi have concluded that there is no authentic evidence supporting the prohibition, but I say that the various narrations on this topic are valid for legal argumentation." ((Fath Al-Bari)) 8/191.

(100/A) said, Muḥammad ibn 'Abdullah ibn Barzah said, Muḥammad ibn Yūnus Alkudaymiyy said, 'Uthmān ibn Alyamman said, Zam'ah ibn Ṣāliḥ via Ibn Ṭawūs via his father via Ibn Alhād via 'Umar ibn Alkhaṭāb (may Allah be pleased with him) stated that Messenger of Allah said: "Allah is not ashamed of the truth. Do not have intercourse with women through the anus."

[521](1) ('Shādh' 'one which is reported by a trustworthy person who

- Adh-Dhahabī said: "We have become certain of various methods that leave no doubt about the Prophet's prohibition of anal sex with women. We have concluded that it is prohibited, and there are many significant sources that confirm this." ((Siyar A'lam Al-Nubala)) 12/128.
- See these narrations and their various methods in ((Zad Al-Ma'ad)) 4/257-261, ((Tafsir Al-Quran Al-Azim)) by Ibn Kathīr (305-323), ((Al-Talkhis Al-Habir)) by Ibn Ḥajar 3/180-182, and ((Irwa Al-Ghalil)) by Al-Albani 7/65-70.

(1) **[521] The assessment of the reliability of the chain of transmitters:**

- In its chain of transmission, I did not find any criticism or praise about Ibn Shannabah's transmission, and the chain of transmission is irregular due to conflicting reports.

The authentication of Ḥadīth:

- The hadith is in "Al-Musannaf" by Ibn Abi Shaybah 6/169 (16954), and was narrated by Abu Ya'la al-Mawsili in his "Musnad" 4/296 (2378), and by Ibn 'Adi in his "Al-Kamil" 3/282, and by Ibn Hibban in his "Sahih" as in "Al-Ihsan" 10/226 (4418), and by Ibn Hazm in his "Al-Muhalla" 10/69, through chains of narrators from Ibn Abi Shaybah.
- Al-Tirmidhi also narrated it in his book on breastfeeding, in the chapter on the dislike of women coming from behind (1195), and he said, "This Ḥadīth is good and strange." Al-Nasā'ī narrated it in his book "ishratu al-nisā'" "Sexual Intercourse with Women" (128) (115), and Ibn al-Jarud in "Al-Muntaqa" (729), and Ibn Ḥibbān in his "Sahih" as in "Al-Ihsan" 9/517 (4203, 4204), and Al-Khara'iti in "The Flaws of Character" (171) (464), and Al-Sahmi in "The History of Jurjan" (327), and Ibn Hazm - in the previous reference - all of them narrated it from Abu Sa'id al-Ashaj, who said: Abu Khalid al-Ahmar told us about it in a similar manner.
- Al-Bazzar said: We do not know of any better chain of transmition than this that narrates from Ibn Abbas. Abu Khalid al-Ahmar narrated it uniquely from ad-Ḍaḥāk ibn Usman. "Ibn Hajar's Al-Talkhis Al-Habir" 3/181.
- Ibn 'Adi said: I do not know anyone other than Abu Khalid al-Ahmar who narrated it. "Al-Kamil" 3/282.
- However, Wakee' disagreed with him, and considered his hadith as Mawquf. Al-Nasā'ī narrated it from Hanad ibn al-Sari, from Wakee', from ad-Ḍaḥāk, in a Maquf (stopped) manner, and Ibn Hajar said: According to them, it is more accurate than the mutawatir narration. "Ibn Ḥajar's Al-Talkhis Al-Habir" 3/181.

contradicts the narration of more reliable narrators and also Ma'lūl is a hadith that outwardly looks authentic, but it contains a hidden (damaging) defect) Alḥusayn ibn Muḥammad ibn Fanjawīh said, 'Ubayd Allah ibn Muḥammad ibn Shanabah said, Aḥmad ibn Sahl ibn Alfayrūzān Al'ashnāniyy said, Abū Bakr ibn Abī Shaybah said, Sulaymān ibn Ḥayān Abū Khālid Al'aḥmar via Aḍaḥāk ibn 'Uthmān via Makhramah ibn Sulaymān via Kurayb via Ibn 'Abbās stated that the Messenger of Allah (PBUH) said: **"Allah will not look at a man (a look of mercy) who has intercourse with a man or a woman through the anus."**

[522](1) Alḥusayn ibn Muḥammad ibn Fanjawīh said, 'Umar ibn Aḥmad

(1) **[522] The assessment of the reliability of the chain of transmitters:**
- Its chain is very weak; 'Umar ibn Ahmad narrated from fabricated trustworthy narrators. And Muslim bin Khalid is truthful but has a lot of delusions.
- The authentication of Ḥadīth :
- It was narrated from the path of Al-Baghawī in "Ma'alim al-Tanzil" 1/261, and Ibn 'Adi narrated it in "Al-Kamil" 6/311 from Ibrahim bin Asbat who said: Abdullah ibn 'Umar ibn Aban told us about it.
- It was also narrated by al-Ṭabarānī in "Al-Mu'jam Al-Awsat" 5/88 (4754) from the path of Sahl bin Uthman.
- Ibn 'Adi also narrated it, in the previous reference, from the path of Abdan Al-Wakeel, both of them from Yahya bin Zakariya bin Abi Zaidah, in the same manner. Al-Ṭabarānī said: "This hadith was only narrated from Al-Ala by Muslim bin Khalid and only from Muslim by Ibn Abi Zaidah." Ibn 'Adi said: "Muslim narrated it from Al-Ala, and Ibn Abi Zaidah narrated it from Muslim." Al-Hafiz mentioned this path and said: "Muslim's narration is weak, and Yazīd bin Abi Hakim narrated it from him (i.e., Al-Ala), which is stopped."
- "Al-Talkhis Al-Habir" 3/181.
- I said: "I did not find anyone who mentioned the narration of Yazid."
- Abu Dāwūd narrated it in the book of marriage, in the chapter of "the congregation of marriage" (2162), and Al-Nasa'i in "Ashara Al-Nisa" (133-134) (125-129), and Ibn Mājah in the book of marriage, in the chapter of "prohibition of having intercourse with women in their anuses" (1923), and Imam Ahmad in "Musnad" 2/272, 344, 440 (7684), (8532), (9733), and Abdul Razzaq in "Musannaf" 11/442 (21952), and Ibn Abi Shaybah in "Musannaf" 6/170 (16963), and Al-Dārimī in "Al-Sunan" (1176), and Al-Tahawi in "Sharh Ma'ani Al-Athar" 3/44, and Al-Kharaiti in "Masawi Al-Akhlaq" (174) (472), and Al-Bayhaqi in "Al-Sunan Al-Kubra" 7/198, and in "Shu'ab Al-Iman" 4/355 (5377), all from the path of Suhail bin Abi Salih, from Al-Harith bin Makhled, from Abu Huraira, in a Marfu' hadith with the wording: "Allah does not look - and in some narrations: on the Day of Resurrection - at a man who has intercourse with a woman in her anus."
- Abu Dāwūd, Al-Nasa'i (129), and Imam Ahmad in "Musnad" 2/479 (10206) narrated from the narration of Sufyan from Suhail: "Cursed is the one who has

ibn Alqāsim Annahāwandiyy said, Muhmamad ibn 'Abdullah ibn Sulaymān Alḥaḍramiyy said, 'Abdullah ibn 'Umar ibn Abān said, Yaḥīā ibn Zakarīā ibn Abī Zā'idah via Muslim ibn Khālid via Al'alā' via his father via Abū Hurayrah stated that the Messenger of Allah (PBUH) said: **"He who has intercourse with his wife through her anus is cursed."**

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intercourse with his wife in her anus," hence the difference.

- Al-Busiri mentioned it in "Zawa'id Ibn Mājah," and said: "Its chain is authentic, and its men are trustworthy." "Misbah Al-Zujajah" 1/338 (691)
- The Ḥadīth is narrated by Al- Bukhāri in "Al-Tareekh Al-Kabeer" 3/16, and by Abu Dāwūd in the Book of Medicine, the chapter on "The Priest" (3904), and by Al-Nasa'i in in his book "'ishratu al-nisā'" "Sexual Intercourse with Women" (134-135) (130, 131), and by Al-Tirmidhī in "Purification," the chapter on "What is mentioned about the dislike of coming near a menstruating woman" (135), and by Ibn Majah in the Book of Purification, the chapter on "The prohibition of coming near a menstruating woman" (639), and by Ibn Abi Shaybah in his "Musannaf" 6/170 (16961), and by Ibn al-Jārūd in "Al-Muntakhab" (107), and by Al-Tahawi in "Explanation of the Meanings of the Traditions" 3/45, narrated by Hammad bin Salamah from Hakeem Al-Athram, from Abu Tamimah Al-Jahni, from Abu Hurairah, that the Prophet (PBUH) said: "Whoever approaches a menstruating woman, or a woman in her back passage, or a priest, has disbelieved in what was revealed to Muḥammad." This is the wording of Al-Tirmidhī, who said: "We only know this hadith from the hadith of Hakeem Al-Athram, from Abu Tamimah, from Abu Hurairah... and Muhammad weakened this hadith because of its chain of transmission." See Al-Bukhari's "Al-Tareekh Al-Kabeer" 3/17.
- Al-Manawi said: al-Baghawī said: Its chain of transmission is weak, and it is as he said... and Ibn Sayyid Al-Nas said: It has four defects: singling out an untrustworthy narrator, which leads to weakness, the weakness of its narrators, the disconnection, and the rejection of its text... And he elaborated on this. And Adh-Dhahabī said in "Major Sins": Its chain of transmission is not reliable.
- Al-Nasai also narrated in in his book "'ishratu al-nisā'" "Sexual Intercourse with Women" (131) (124), and Tammam in "Its Benefits." See "Al-Rawd Al-Basim" 2/434 (792), both of which are from the narration of Abd Al-Malik ibn Muḥammad Al-Sinani, who said: Sa'id ibn Abd Al-Aziz narrated from Al-Zuhri, from Abu Salama, from Abu Hurairah, that the Messenger of Allah (PBUH) said: "Have modesty towards Allah as is due to Him and do not approach women from their behind."
- Hamza Al-Kinani said: This is a rejected and false hadith from the narration of Al-Zuhri, from Abu Salamah, and from Sa'eed. If Abd Al-Malik heard it from Sa'id, he heard it after he was declared unreliable. And Al-Zuhri narrated that Abu Salama used to forbid that, but as for Abu Hurairah, he did not narrate this from the Prophet (PBUH). See "Tuhfat Al-Ashraf" by Al-Mazzi 11/25. And see: "Tafsir Al-Quran Al-Athim" by Ibn Kathir 2/317-318, and "Al-Talkhis Al-Habir" by Ibn Ḥajar 3/180. I say: The hadith of Abu Hurairah, with its chains and supporting evidence, proves the prohibition of approaching a woman' anus.

﴿And send forth something good for yourselves﴾ to give birth. Others stated: "It's marriage to chaste women to be granted a righteous and pure offspring." Others said: "These are kids that die before reaching puberty." The Messenger of Allah (PBUH) said: **"A Muslim whose three children die (before puberty) will not be touched by the Fire except for the fulfillment of Allah's Oath (the passage over hellfire on the Ṣirāṭ)", someone asked: "O Messenger of Allah, what about two children?", the Prophet (PBUH) responded: "And also two.", the companions thought that if they asked the Prophet about a death of one child, he would have said: "And also one."**

[523](1) Abū Alqāsim Alḥassan ibn Muḥammad ibn Ja'far said, Abū 'Aliyy Aḥmad ibn Alḥassan Alfāmiyy said, Aḥmad ibn Alḥassan ibn 'Abd Aljabbār Aṣūfiyy said, Yaḥīā ibn Ma'īn (100/B) said, Isḥāq Al'ash'ath via Shimr ibn 'aṭīah via 'aṭā' said: "'And send forth something good for yourselves' means Tasmīah (saying Bismillah) before intercourse." Mujāhid said: "The husband should supplicate Allah before intercourse."

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(1) **[523] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise. I have not come across a biography of his sheikh.
- The Authentication of Hadith:
- Abd al-Razzāq narrated it in his Tafsir al-Quran (1/90), and al-Tabari in his Jami' al-Bayan (2/399), both through the route of Muhammad Ibn Kathīr, also known as al-Musayyabi, from Abdullah ibn Waqid. Ibn Abi Ḥātim commented on it through Ṭalḥa ibn Amr, through Ata' ibn Abi Rabah, in his al-Jarh wa al-Ta'dil (1/406) (2140).
- Ṭalḥa ibn Amr was dropped from al-Ṭabarī's Jami' al-Bayan, and instead he said: "I see it from ibn 'Abbās."
- Talhah ibn Amr is abandoned.
- Ibn Ḥajar 's Taqrib al-Tahdhib (3030) also narrated it.
- Al-Khara'iti also narrated it in his Makarim al-Akhlaq (2/923) (1028) through the route of Baqiyyah ibn al-Walid, from Zafar ibn Sulayman, from Abu Raja', from 'Aṭā'.
- Zafar ibn Sulayman is known for his truthfulness and abundant gullibility. Ibn Ḥajar mentioned him in his Taqrib al-Tahdhib (1979) as a forger, and he was also accused of deception. Yaḥyā ibn Ma'in said: "Abu Raja' al-Harawi did not hear from 'Aṭā'." (Tarikh Yahya ibn Ma'in, narration of al-Duri, 2/335).
- Al-Haythami also mentioned him through 'Aṭā' in his al-Kafiya (1/178).

[524][(1)] Abū 'Amr Alfurātiyy said, Alḥākim Aljalīl said, Muḥammad ibn 'Āssim said, Jamīl ibn Yazīd said, Sharīk via Manṣūr via Sālim ibn Abī Alja'd via Ibn 'Abbās stated that The Messenger of Allah (PBUH) said: **"If anyone engages in intercourse with his wife says, "In the name of Allah. O Allah, keep us**

(1) **[524] The assessment of the reliability of the chain of transmitters:**

- In the chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and I could not find a biography for his sheikh. There is a narrator named Jameel ibn Yazīd who is unknown, and there is a mistake in the chain. However, the hadith has been transmitted through authentic channels from Mansur, from Salem, from Kuraib, from ibn 'Abbās. The Ḥadīth is narrated in the following books:
- Sahih Al-Bukhāri, in the chapter on ablution, the section on naming and at the time of performing ablution (141), in the chapter on supplications, the section on what to say when returning home to family (6388), and in the chapter on Tawheed, the section on the alteration of hearts (7396).
- Sahih Muslim, in the chapter on marriage, the section on what should be said during intercourse (1434).
- Sunan Abu Dāwūd, in the chapter on marriage, the section on the etiquette of sexual intercourse (2361).
- Sunan Ibn Mājah, in the chapter on marriage, the section on what a man should say when his family enters upon him (1919), from the narration of Jarir.
- Additionally, Sahih Al-Bukhāri narrates the hadith in the chapter on the creation of creatures, the section on the description of Satan and his army (3283). Sahih Muslim also narrates it in the same context, and Imam Ahmad in his Musnad (1/286) (2597) narrated it from the narration of Shu'ba. Sahih Al-Bukhari also narrates it in the same context (3271), from the narration of Hammam, and in the chapter on marriage, the section on what a man should say when returning to his family (5165), from the narration of Shayban. Sahih Muslim also narrates it in the same context, and Imam Ahmad in his Musnad (1/283) (2555) narrated it from the narration of Sufyan al-Thawri.
- Furthermore, At-Tirmidhi narrates the hadith in the chapter on marriage, the section on what should be said when entering upon one's family (1092), and he said that the Ḥadīth is hasan sahih (good and authentic). An-Nasa'i also narrates it in his book "'ishratu al-nisā'" "Sexual Intercourse with Women" (p. 143-144), and Imam Ahmad in his Musnad (1/220) (1908) narrated it from the narration of Sufyan bin Ayyinah, all from the narration of Mansoor, from Salem bin Abi Al-Ja'd, from Kuraib, from ibn 'Abbās in a marfu' form (directly attributed to the Prophet (PBUH)).
- Sahih Al- Bukhāri also narrates the Ḥadīth in the chapter on the creation of creatures, the section on the description of Satan (3283), and An-Nasa'i in his book "The Actions of the Day and Night" (p. 99, 271), both from the narration of Al-A'mash, from Salem, from Kuraib.

away from the devil and keep the devil away from what you provide us," should it be decreed that a child be born to them, no devil will ever harm them."

Assudiyy and Alkalbiyy said: "Goodness and good deeds." The evidence for that is the context of the verse ﴿Be mindful of Allah, and know that you will meet Him﴾. Ibn Kaysān said: "And send forth something good for yourselves about permissible things, prohibited things, rituals and all types of worship. Your belief in all that Allah and His messenger made permissible, prohibited, and all types of worship will bring you to an honorable status with your Lord."

﴿Be mindful of Allah﴾ about all commands and prohibitions ﴿and know that you will meet Him﴾ to be rewarded or punished ﴿And give good news to the believers﴾.

[Qur'ān 2:224]: ﴿Do not use Allah's Name in your oaths as an excuse﴾ Alkalbiyy said: "It was revealed about 'Abdullah ibn Rawaha to stop him from cutting his ties with Bashīr ibn Annu'mān Al'anṣāriyy, his brother-in-law (his sister's husband). Due to a disagreement, 'Abdullah took an oath not to visit, talk to, or reconcile relations of other parties that have disputes with Bashīr. He kept on repeating: 'I took an oath not to do so and so. It's not permissible to do something against my oath.' Therefore, Allah revealed this verse."

Muqātil ibn Ḥayān said: "It was revealed about Abū Bakr Aṣidīq (may Allah be pleased with him) when he took an oath not to have ties with his son, 'Abdurraḥmān (101/A) until he embraces Islam."

Ibn Jurayj said: "I heard that it was about Abū Bakr Aṣidīq (may Allah be pleased with him) when he took an oath not to spend on Musṭaḥ, one of the people who engaged in the baseless rumor about the fabricated lies that were made up (about our Mother 'Ā'ishah (May Allah be pleased with her)."

The word 'Urḍah originally means: strength and might. Animals used in travelling are called: ''Urḍah' due to their strengths. The verb form of this word can be used to express the 'special usage' of a camel. Aws ibn Hujr's description of his she-camel: "Dark-skinned like a strong male camel which I have prepared for travelling… It was totally vigorous and vibrant."

It is said that anything that can be specifically used for something is ‘'Urḍah’. A woman who is ‘'Urḍah’ for marriage is physically ready for it. A man who is ‘'Urḍah’ is physically fit for moving forward and engaging in war. Ḥassān said: “Allah has made a special army of Al'anṣār… they engaged in the battlefield.”

Qur'ān commentators said: “This verse is about a man who takes an oath not to have ties with his relatives: by stop talking to them, giving charity to them, or offering any type of good deed. If he reconciles the relations of two parties but they disobey him or remain ungrateful to him, he takes an oath not to reconcile any relations between them. Therefore, Allah, the Almighty commanded such a person to break his oath and begin doing good while it is also mandatory to offer the atonement or penalty for that broken oath. The meaning of the verse is: ‘Do not let your oaths that you take in the name of Allah become a barrier or excuse that stops you from doing good and being righteous.’ A man may claim that he has taken an oath in the name of Allah to avoid doing good deeds and make peace between people.”

“for doing good” doesn’t have ‘no’ in it; it means ‘for not doing good’ as in the other verse ﴿Allah makes ˹this˺ clear to you so you do not go astray﴾: the verse doesn’t have ‘no’ in it. Imrū' Alqays said: “

I took an oath in the name of Allah not to stay… even if they cut off my head and rip my body to shreds.” The letter ‘not’ doesn’t exist in the poetry but it is deduced from the context. This usage is known in the Arabic literature.

The explanation of this verse is:

[525][(1)] 'Abdullah ibn Ḥāmid (directly to me) said, Ismā'īl ibn Muḥammad

(1) **[525] The assessment of the reliability of the chain of transmitters:**

- Regarding its chain of transmission: The sheikh of the compiler was not mentioned by any criticism or praise, and as for the partner in the chain, his memory changed after he became the judge of Kufa, and it is not known when Muhammad bin Saeed Al-Asbahani narrated from him. However, the hadith has been transmitted through authentic sources from Al-Hasan.

The authentication of Ḥadīth:

- Al- Bukhāri narrated it in his book “Al-Ayman wal-Nudhur” in the chapter of Allah’s statement: “Allah will not impose blame upon you for what is meaningless in your

said, Aḥmad ibn Mulā'ib said, Muḥammad ibn Sa'īd (101/B) Al'aṣbahāniyy said, Sharīk via Simmāk via Alḥassan via 'Abdurraḥmān ibn Samurah stated that the Messenger of Allah said to him the following: "When you take an oath and then figure out that something else is better than it, make expiation for your oath and choose the best choice."

[526](1) 'Abdullah ibn Ḥāmid Alwazaan said, Makkiyy ibn 'Abdān said, 'Abdullah ibn Hāshim said, Yaḥīā via Ḥumayd via Anas stated that Abū Mūsā asked the Prophet for a mount (an animal taken as a ride for travelling) but he responded: "By Allah I will not give you anything to ride (he didn't have any animal to give him)." When Abū Mūsā turned around to leave, the Prophet

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oaths..." (6622), and in the book of judgments in the chapter of the one who does not ask for leadership, may Allah help him (7146), and in the chapter of the one who asked for leadership and took charge (7147). Muslim narrated it in his book "Al-Ayman" in the chapter of encouraging someone who swore an oath to choose something better than it (1652). Abu Dāwūd narrated it in his book "Al-Ayman wal-Nudhur" in the chapter of a man who disbelieves before breaking his oath (3277-3278), while Al-Tirmidhi narrated it in his book "Al-Nudhur wal-Ayman" in the chapter of what was mentioned about someone who swore an oath and then saw something better than it (1529), and Al-Nasai narrated it in his book "Al-Ayman wal-Nudhur" in the chapter of expiation before breaking an oath (7/10-12). Ahmad narrated it in his book "Musnad" (5/62, 63, 20618, 20625, 20628) through several chains from Al-Ḥasan al-Baṣrī.

(1) **[526] The assessment of the reliability of the chain of transmitters:**

- Regarding its chain of transmission, the sheikh of the compiler was not mentioned by any criticism or praise, and the hadith has been transmitted through authentic sources from Hamid.

The authentication of Ḥadīth:

- Imam Ahmad narrated it in his book "Musnad" (3/108, 179, 235, 12056, 12835, 13471, 12836) through the route of Hammad ibn Salama - who heard it from Anas according to Hamid's testimony. Abu Ya'la also narrated it in his book "Musnad" (6/446, 3835), and Al-Bazzar narrated it in "Al-Bahr Al-Zakhkhar" as mentioned in "Kashf Al-Astār" (2/120, 1344). Ali ibn Ḥajar Al-Saadi narrated it in his book "Hadeethuhu" (p.193, 89), Abu Al-Sheikh narrated it in his book "Akhlāq Al-Nabi" (p.72, 158), and Al-Dhiaa Al-Maqdisi narrated it in his book "Al-Ahadith Al-Mukhtara" (6/28-30, 1984-1988) through several chains from Hamid Al-Tawil.
- Al-Haythami said: "Ahmad, Al-Bazzar, and the narrators in Ahmad's book are trustworthy."
- "Majma' Al-Zawā'id" (4/183).

Muḥammad (PBUH) called him to come to take ride. Abū Mūsā said: "You took an oath not to give me the mount." The Prophet (PBUH) responded: "I take an oath in the name of Allah to give you a mount (the Prophet that this is better than the first decision because some rides were available this time)."

Sinān ibn Ḥabīb said to Sa'īd ibn Jubayr: "I was angry with my slave-woman and took an oath not to let her dwell with me in the same house." Sa'īd said: "This is Satan's handiwork, offer the atonement and let her dwell with you; Allah says: ﴿Do not use Allah's Name in your oaths as an excuse for not doing good, not guarding against evil, or not making peace between people. And Allah is All-Hearing, All-Knowing.﴾

[Qur'ān 2:225]: ﴿Allah will not hold you accountable for unintentional oaths.﴾ The linguistic meaning of 'Laghū' according to Arabs is: insignificant and unworthy. Tho Arrima said: "If Imrū' Alqays (the famous eloquent orator) talked about something insignificant… you'll turn a blind eye to that. As you turn a blind eye to the calf born by one of the 100 camels given as Dīah (Money obtained at the cost of a life)." The poetry talks about Imrū' Alqays ibn Zayd ibn Manāt ibn Tamīm.

Almuthaqib Al'abdiyy said: "One hundred camels will make their calves look insignificant… as they are a tremendous caravan of camels."

'Laghū and laghā' are insignificant, meaningless, and unworthy speech. It is morphologically close to 'ṣaghū' and 'ṣaghā'' which means close attention paid to someone. Allah, the Almighty says: ﴿those who avoid idle talk﴾ and Allah also says: ﴿There they will never hear any idle talk﴾. 'Umayah said (102/A): "There is no idle nor sinful talk… they will be held accountable for all their utterances."

Al'ajāj said: "The swarms of pilgrims are holding themselves… from idle talk and foul language."

There are different opinions with regards to the oath mentioned in the verse. Some stated that it is the hasty and unintentional utterance of oaths without a deliberate resolve. For example: "No ! By Allah, indeed ! by Allah ! Absolutely not ! by Allah, etc." These oaths aren't sinful and do not require atonement.

[527][(1)] 'Abdullah ibn Ḥāmid said, Muḥammad ibn Ya'qūb said, Arrabī' said, Ashāfi'iyy said, Mālik and 'Abdurraḥmān ibn Aḥmad ibn Jafr Alḥayriyy said, Ḥājib ibn Aḥmad Aṭūsiyy said, Muḥammad ibn Hammād both said via Hishām ibn 'Urwah via his father via 'Ā'ishah (may Allah be pleased with her explained the verse ﴿Allah will not hold you accountable for unintentional oaths﴾ as follows: "It is when a person says No ! By Allah or Indeed ! By Allah." Some scholars considered this saying as a Ḥadīth attributed to the Messenger of Allah (PBUH) (Marfū'). This is the opinion of Asha'biyy, 'ikrimah, and Mujāhid according to the narration of Alḥakam.

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(1) **[527] The assessment of the reliability of the chain of transmitters:**

- Regarding its chain of narrators, the author of this Ḥadīth has two comments: One is that there is no criticism nor praise of the narrator, and the other is that he did not come across a biography of him. However, the hadith has been transmitted through reliable sources from Hishām ibn 'Urwah.

The authentication of Ḥadīth:

- The Ḥadīth can be found in Al-Muwatta by Malik in the chapter on vows and oaths, under the section on frivolous oaths, on page 2/477, and also in Al-Umm by Al-Shafi'i on page 7/257.
- It was also narrated by Al-Bayhaqī in Al-Sunan Al-Kubra on page 10/48 through Abu Zakariya bin Abi Ishaq and Abu Sa'id bin Abi Umar.
- In addition, it was narrated by Al-Baghawī in Ma'alim Al-Tanzil on page 1/263, and in Sharh Al-Sunnah on page 10/11 (2434) through Abd Al-Aziz Al-Khalal from Abu 'al-'Abbās Al-Asamm.
- It was narrated by Al-Tabari in Jami' Al-Bayan on page 2/404 through Hinad, and on page 2/406 through Ibn Wakia, both of whom narrated it from Wakea ibn Hajar in the same manner.
- Furthermore, it was narrated by Al-Bukhari in the chapter on vows and oaths, under the section on frivolous oaths, on page (6663), and by Al-Nasa'i in his Tafsir on page 1/444 (169), and by Al-Bayhaqi in Al-Sunan Al-Kubra on page 10/48, all through Yaḥyā ibn Sa'id Al-Qattan.
- It was narrated by Sa'id ibn Mansur in Al-Sunan on page 4/1531 (781) through Ismail ibn Zakariya.
- It was also narrated by Ibn Jarud in Al-Muntaqa (925) through Isa ibn Yunus, all of whom narrated it from Hishām ibn 'Urwah in the same manner.
- It was narrated by Abd Al-Razzaq in his Musannaf on page 8/474 (15952), and in Tafsir Al-Quran on page 1/90, and by al-Ṭabarī in Jami' Al-Bayan on page 2/405 through Al-Zuhri, from Urwa in the same manner.
- Moreover, it was narrated by al-Ṭabarī in Jami' Al-Bayan on page 2/404, 405, 406, and by Al-Bayhaqī in Al-Sunan Al-Kubra on page 10/49 through Ata and Ubaid ibn Umayr. It was also narrated by Isḥāq ibn Rāhwayh in his Musnad 'Ā'ishah on page 3/1034 (1244) through Al-Aswad, all of whom narrated it from 'Ā'ishah in the same manner.

Alfarazdaq said: "You are not held accountable for an intentional oath… unless it is with deliberate resolve."

Some scholars stated that 'laghū' is when a person takes an oath but he discovers that the fact was different from what he thought to be the truth. This is undeliberate and the person isn't sinful nor has to offer an atonement according to the opinion of Azzuhriyy, Alḥassan, Sulaymān ibn Yassār, Ibrāhīm Annakh'iyy, Abī Mālik, Qatādah, Arrabī', Wizārrah ibn 'Awfā, Makḥūl, Assudiyy, Ibn 'Abbās according to the narration of Alwālibiyy, and Mujāhid according to the narration of Ibn Abī Najīḥ.

'Aliyy ibn Abī Ṭālib and Ṭawūs (102/B) said: "It is when a person takes an oath while in a state of anger and dissatisfaction without a deliberate resolve." 'aṭā' narrated the same opinion via Waseem via Ibn 'Abbās.

(Weak narration) The evidence for this opinion is what Prophet Muḥammad (PBUH) said: **"An oath is not counted in a time of anger."**

Others stated that it is an oath taken to commit a sinful act. The person won't be held accountable by Allah for breaking that oath. Sa'īd ibn Jubayr stated that he must offer an atonement while others stated that atonement is not required.

Masrūq's opinion about taking an oath to commit a sin is as follows: "He doesn't have to do so; how can he offer an atonement for not following the footsteps of the devil?!" The same meaning was narrated by 'ikrimah via Ibn 'Abbās. Asha'biyy stated that the atonement of the oath taken to commit a sin is to repent from committing such sin. All kinds of oaths that shouldn't be fulfilled do not require any kind of atonement; ordering someone to offer an atonement is like ordering him or her to fulfill their oath."

The evidence for this opinion is the narration of 'Amr ibn Shu'ayb via his father via his grandfather that Messenger of Allah said: "It is void that someone takes a vow (Nadhr) about something that he doesn't possess or take an oath (swear by Allah) to commit a sin."

(Weak narration) 'Amrah via 'Ā'ishah (May Allah pleased with her) stated that the Prophet Muḥammad (PBUH) said: **"Whoever takes an oath to**

cut off the ties of kinship or commit a sin, then the fulfillment of his vow is not to do that by breaking the oath."

(Weak narration) Hammād via Ibrāhīm said: "'laghū' is when a person swears in the middle of his daily speech: 'By Allah ! You will eat ! By Allah ! You will drink ! etc." This is not a deliberate oath that is taken intentionally, therefore, it doesn't require an atonement. The evidence for this is the narration of 'Awf Al'a'rabiyy (the Bedouin) via Al'a'raj via Alḥassan ibn Abī Alḥassan said: "Messenger of Allah (PBUH) was with one of his companions then passed by a group of people who were shouting arrows (practicing archery). A man said: "I have hit the target and by Allah you have missed." The companion who was with the Prophet (PBUH) said: **"Has the man broken his oath, O Messenger of Allah (PBUH)?" The Prophet responded: (103/A) "Absolutely not, the oaths of archers are 'laghū'; they do not require atonement and they are also not counted as a sin."**

'Ā'ishah (May Allah be pleased with her) said: "Examples of 'laghū' oaths are in joking, arguments, disputes, and undeliberate oaths."

Zayd ibn Aslam said: "It is when a person prays against himself: 'May Allah make me blind if I do not do so and so', 'May Allah make me lose all my money if I do not come and visit you tomorrow', 'I would be a disbeliever if I do so and so'. Muslims in all these examples are not going to be held accountable for these oaths because they are not deliberate and Allah doesn't accept these kinds of prayers that will destroy the person completely." The evidence for this is the verse: ﴿And humans ˹swiftly˺ pray for evil as they pray for good. For humankind is ever hasty﴾ and the other verse: ﴿If Allah were to hasten evil for people as they wish to hasten good, they would have certainly been doomed﴾

Aḍaḥāk said: "This is the oath that you can offer an atonement for, it's called 'laghū' because the sin of it is erased by the atonement. The verse means in this case: "Allah doesn't hold you accountable for your oaths as long as you offer the atonement."

Mughīrah via Ibrāhīm said: "When a man takes an oath then forgets; Allah doesn't hold that person accountable for breaking the oath in this case." The

evidence for this is the Prophetic saying: "Indeed, Allah has pardoned the mistakes, forgetfulness, and that which my nation has been forced to do by force."

﴿but for what you intended in your hearts﴾ your intentions and deliberate resolve because they are the actions of the heart: resolve and intention ﴿And Allah is All-Forgiving, Most Forbearing﴾.

The rulings derived from the verse: Oaths (Aymān) come in different forms: an oath to do a good deed 'By Allah, I will pray, I will fast, I will perform Hajj, and I will pay charity, etc.' If the oath is about a mandatory act, then the Muslim shouldn't break his oath but if he breaks it, then he should offer an atonement in such a case. It was a mandatory act that was emphasized by the oath. But if the good deed was a voluntary and a recommended act (103/B), according to one opinion he should offer the atonement for breaking the oath and according to the other opinion he should fulfill his oath because atonement can't be offered in such a case. An oath can also be taken to commit a sin; the ruling of such a case was elaborated and the different opinions were covered. A person may also take an oath about something permissible. There are two types of this kind of oath; an oath about the past and an oath about the future. An oath about the future is as follows: 'By Allah, I will do so and so' and 'By Allah I will not do so and so'. If the person breaks his oath, then he has to offer an atonement according to all opinions. An oath about the past is as follows: 'By Allah it happened in this way (it actually didn't happen)' and 'By Allah it didn't happen (but it actually happened)'. This type of oath is the false oath (Ghamūs), which is forbidden because the person knows that he was taking an oath about something that wasn't true. It is called Ghamūs because it leads to immersion in sin and then in Hell. I chose the opinion of mandatory atonement for this type of oath but Abū Ḥanīfahh stated that it is not mandatory as it is considered a kind of 'laghū'.

There are different ways to take oaths. The first type: if a man says, 'Wa Allah, Bi Allah, or Ta Allah' then the oath is considered an unequivocal oath that doesn't need to be backed by intention in the heart.

The second type: if a man swears by one of Allah's attributes, 'By the

Might of Allah', 'By the Greatness of Allah', 'By the words of Allah', and 'By the knowledge of Allah'.

The third type: if a man swears by using prepositions of oaths, 'Wa aym Allah', 'Wa ḥaq Allah', 'Uqsim bi Allah', and 'La 'Umr Allah'. This type of oath requires a deliberate resolve for the person to offer an atonement. It is not a 'Yamīn' If the man says: "I haven't intended to take an oath"

The fourth type: swearing by others than Allah, 'By the Ka'bah, 'By the prayer', 'By the Preserved Tablet', 'By the pen', 'By the truth of Muḥammad', 'By my father', 'By my life', and 'By the head of so and so' (104/A). All these oaths are not considered real oaths and there is no requirement to offer an atonement. These are forbidden oaths as Ashāfi'iyy (May Allah's Mercy be granted to him) said: "I fear that it is a sin."

[528][(1)] 'Abdullah ibn Ḥāmid Alwazān said, Makkiyy ibn 'Abdān said, 'Abdullah ibn Hāshim said, Yaḥīā ibn Sa'īd via Sufyān said, 'Abdullah ibn Dīnār said, he heard Ibn 'Umar say: "Quraysh used to swear by their forefathers so the Messenger of Allah (PBUH) said**: "Whoever swears, let him not swear by anything other than Allah and do not swear by your forefathers."**

Messenger of Allah (PBUH) heard 'Umar ibn Alkhaṭāb (May Allah be pleased with him) say: "By my father." So, the Prophet commanded him not

(1) **[528] The assessment of the reliability of the chain of transmitters:**

- In its chain of transmission, the sheikh of the compiler was not mentioned by any criticism or praise. The Ḥadīth has been narrated through authentic chains from Abdullah ibn Dinar.

The authentication of Ḥadīth:

- Narrated by Imam Ahmad in his "Musnad" 2/20 (4703) through Yaḥyá ibn Sa'id.
- Narrated by Al-Bukhāri in his book "Manaqib Al-Ansar", in the chapter of the pre-Islamic days (3836), and by Muslim in his book "Al-Ayman", in the chapter of forbidding swearing by other than Allah (1646) after (4), and by Al-Nasa'i in his book "Al-Ayman Wal-Nadhar", in the chapter of swearing by fathers 7/4 through Isma'il ibn Ja'far.
- Narrated by Al-Bukhāri in his book "Al-Ayman Wal-Nadhar", in the chapter of not swearing by your fathers (6648) through Abd Al-Aziz ibn Muslim.
- Narrated by Imam Ahmad in his "Musnad" 2/76 (5462) through Sulayman ibn Bilal.
- And in 2/98 (5736) through Salih ibn Qudamah, all of them from Abdullah ibn Dinar.

to do so. 'Umar said: "So, I didn't swear by him again and I didn't mention that (oath) in a reported speech."

[Qur'ān 2:226]: ﴿Those who swear not to have intercourse with their wives must wait for four months﴾ Qatādah said: "'ilā'' was the divorce of the people of ignorance (Jāhiliyah)". Sa'īd ibn Almusayib said: "This was a way that a man of Jāhiliyah used to harass his wife to make her live in unbearable marriage because he does not love his wife and doesn't want her to marry another man. He used to swear that he wouldn't have sexual intercourse with his wife to let her remain in limbo (not single and not really married). Some Muslims also used to act like people of Jāhiliyah but Allah made a maximum time of ilā', which is only 4 months because Allah knows that men wouldn't be patient more than that, therefore, Allah revealed the verse: ﴿Those who swear not to have intercourse with their wives﴾ according to the Qirā'ah of 'Abdullah, the word ilā' is in the past ('alū). Ibn 'Abbās read the verse as follows: "Those who swear about their wives." (ilā') means to take an oath. The morphology of this word can be 'ʾālā', 'yūlī', and 'ilā''. Khansā' said: "I took an oath not to mourn a deceased person… I will never ask a wailing woman about her emotions."

The noun is 'Aliyyah'. The poet said: "I have to fulfill my oath and fast one month… I volunteered to do so with my own intention." (104/B)

There are four dialects to express the word: ''Aliyyah', 'Ulwah', 'Alwah', and 'Alw'.

The meaning of the verse: 'Those who take an oath to stay away from their wives'. The meaning of staying away from the wives is derived from the context. 'Tarabūs' means anticipating and waiting for something to happen. Others stated that it is to be patient.

(ilā') happens when a man swears not to engage in sexual intercourse with his wife: 'By Allah, I will not engage in intercourse with you', 'I will not sleep in the same bed with you', etc. Every oath taken by the husband should be automatically considered a four-month period. The only exception is physical

ailment or financial problems. Any oath that is for staying away from the wife less than four months is not considered ilā'.

'Aliyy ibn Abī Ṭālib (May Allah be pleased with him) said: "ilā' is an oath taken in a state of rage. It is not considered ilā' If a man swears in a state of calmness." Most of scholars consider ilā' as a general oath that must be fulfilled even if taken during a state of anger or calmness.

It's not a sin if a man engages in intercourse with his wife before the end of the four months, but he should offer an atonement and the marriage contract is still Valid. But if the man didn't engage in sexual intercourse with his wife before the end of the four months, some scholars stated that it will be considered one divorce (without Eda); this is the opinion of Ibn Mas'ūd, Zayd ibn Thābit, Qatādah, Muqātil ibn Ḥayān, Alkalbiyy, and Abū Ḥanīfah. The evidence for this opinion is what Ibn 'Abbās said: "The divorce happens after the end of the four months."

Some other scholars stated that if the woman doesn't ask for her sexual rights, then the man isn't required to do anything and the divorce will not take place. The marriage contract is Valid as long as the wife doesn't ask for her rights (105/A). If the woman asks for her rights, the judge will ask the husband to approach his wife again or else the marriage contract will be revoked by the judge. another opinion stated that the judge can imprison the husband until he divorces his wife. The general opinion of bringing the husband to court is the opinion of 'Umar, 'Uthmān, 'Aliyy, Abū Adardā', Ibn 'Umar, 'Ā'ishah, Sa'īd ibn Jubayr, Sulaymān ibn Yassār, Mujāhid, Mālik, Ashāfi'iyy, Abī Thawr, Abī 'Ubayd, Aḥmad, Isḥāq and most of the scholars of Ḥadīth (May Allah be pleased with them all). Yūnus Asawaf stated that he went to Ibn Almusayib who asked him: "Where are you from?" Yūnus said: "I am from Kūfah." He said: "You are the ones who say that ilā' ends with divorce after the four months?" Yūnus said: "No, not even after four years, until the case is filed before a judge to let the husband choose between changing his mind or have the marriage contract revoked."

﴿if they change their mind﴾ if they return to engage in intimate relationships. If the man has a physical ailment like impotence or something

of that sort, then he should change his mind by uttering the words as Ibrāhīm Annakh'iyy said: "Changing the mind is only by the tongue."

If the husband changed his mind, then he must offer the atonement for breaking his oath according to the opinion of all scholars except Alḥassan, Ibrāhīm, and Qatādah who do not think that breaking the oath of ilā' requires offering an atonement because Allah says: ﴿Then Allah is certainly All-Forgiving, Most Merciful﴾ Others stated that pardoning is of the punishment not the atonement.

[Qur'ān 2:227]: ﴿But if they settle on divorce﴾ if they intended and had a deliberate resolve. Ibn 'Abbās read the verse as follows: "If they intended to let their wives go", which also means divorce ﴿then Allah is indeed All-Hearing﴾ of their words ﴿All-Knowing﴾ of their intentions. This verse is a proof that the woman isn't divorced after the period of four months until her husband or the judge divorces her. The intention and resolve for the divorce are conditions of the divorce to take place. (105/B) If something is heard, then there must be a speech to be heard: the hearing is of the divorce and Allah knows best.

[Qur'ān 2:228]: ﴿Divorced women must wait three monthly cycles﴾ Muqātil ibn Ḥayān and Alkalbiyy said: "In the beginning of Islam, it was permissible for the husband to remarry his wife after divorcing her three times if she was pregnant and hasn't given birth yet. This ruling was abrogated by Allah ﴿Divorce may be retracted twice﴾ and ﴿So if a husband divorces his wife ⌜three times⌝, then it is not lawful for him to remarry her﴾. So, Ismā'īl ibn 'Abdullah Alghifāriyy divorced his wife, Qatīlah, while she was pregnant."

Muqātil said: "Mālik ibn Al'ashnaq is a man from Aṭā'if." who didn't know that his wife was pregnant and she never told him about it. He remarried his wife when he knew that she was pregnant but she died after giving birth and her baby died, too. The verse was revealed about this case."

﴿Divorced women﴾ the ones who are set free from marriage. The word 'Ṭalāq' linguistically means that a person leaves something. Due to the repeated usage of the word 'Ṭalāq' in the context of divorce, it was only used in this context. 'Aṭlaq' is the verb which means to let go of something. The

word ‘Ṭalāq’ is specifically used about divorce in the Qur'ān: ﴿O PROPHET! When you [intend to divorce women﴾. The present verb is ‘yoṭaliq’ and the past verb about the woman is ‘Ṭalāqat’, and ‘taluqat’. ‘inṭilāq’ is the verb used when a man moves forward without any obstacle. If a man ‘talq’ to make sth to move and the present form is ‘yatluq’ and the noun form is ‘taluqan’ which is used to describe (a camel which is pushed forward without any obstacle in its way). Another usage of ‘talq’ is to describe the distance that the horse runs without stopping.

﴿must wait three monthly cycles﴾ without remarrying. The singular form of ‘Qurū'’ is Qar' like the word Qar'. The plural of the few is (aqra') and the plural of many is (aqrā') and (Qurū'’).

(106/A) There are different opinions with regards to the word (Qar'). Some stated that it is the monthly period like 'Umar, 'Aliyy, Ibn Mas'ūd, Abī Mūsā Al'ash'ariyy, Mujāhid, Muqātil ibn Ḥayān, Sufyān, Abū Ḥanīfah, and people of Kūfah. The evidence that they relied upon is the Prophetic saying: “Do not pray in the days of your (aqrā').” (Weak narration)

Prayers are only not performed during the monthly menstruation. A chanter said, Tha'lab via Ibn Al'a'rabiyy said: “I have a friend who is enraged at specific times… like the monthly cycle that happens at a certain time.” The poet used the word (Qar') for the woman during their monthly menstruation.

According to this opinion, a woman cannot remarry and cannot end her 'idah (the period a woman must observe after the death of her husband or after a divorce, during which she may not marry another man) until the end of her third monthly cycle. The evidence for this opinion is:

[529][(1)] 'Abdullah ibn Ḥāmid ibn Muḥammad said, Aḥmad ibn Muḥammad ibn

(1) **[529] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and it was narrated through authentic sources from Al-Zuhri.

The authentication of Ḥadīth:
- It is found in Al-Musannaf of 'Abd al-Razzāq 6/315 (10983).
- It was narrated by al-Ṭabarī in Al-Jami’ Al-Bayan 2/441 through Al-Hasan ibn Yaḥyā who said: Abdur-Razzaq informed us of it, in a similar manner.

Alḥassan said, Muḥammad ibn Yaḥīā said, 'Abd Arrazāq said, Ma'mar via Azzuhriyy via Ibn Almussaieb stated that 'Aliyy's (May Allah be pleased with him) opinion About a man who divorces his wife once or twice is as follows: "She can remarry her husband if she performs ghusl after the third monthly cycle, and she also can pray."

Others stated that it is the purification from menstruation like Zayd ibn Thābit, Ibn 'Umar, Mālik, Ashāfi'iyy, and scholars of Madīnah who relied on the meaning of the verse: ﴿O Prophet! When you [intend to divorce women, divorce them with a view to the waiting period appointed for them﴾. When Ibn 'Umar divorced his wife while she was still menstruating, the Prophet (PBUH) said: "Command him to remarry her; if she is purified then he can divorce her or remain with her." The Prophet (PBUH) recited the verse as follows: "When you [intend to divorce women, divorce them with a view to the waiting period appointed for them to be not during menstruation." The Prophet stated that the 'idah is during the time of purity by divorcing the wife while she is not menstruating. The view of waiting period appointed for the woman will be only counted starting from the time of purity after menstruation if she was not divorced in a time of purity.

The evidence for this meaning of the word (aqrā') is what Al'a'shā said: "You exert a tremendous effort to endure fighting in wars…you wish to earn a lot of money to compensate for your loss. This hopefully will pay off for the days

- It was also narrated by Sa'id bin Mansur in As-Sunan edition Al-Azami 1/332 (1219), and through him, An-Nahhas in An-Naskh wa Al-Mansukh 2/36 (222), Ibn Abi Shaybah in his Musannaf 6/580 (19114), Al-Bayhaqī in As-Sunan Al-Kubra 7/417, At-Tahawi in Sharh Ma'ani Al-Athar 3/62, and At-Tabari in Al-Jami' Al-Bayan 2/441-442 through the chain of An-Nu'man bin Rashid, and all of them studied it through Az-Zuhri, in a similar manner.
- It was also narrated by al-Ṭabarī in Al-Jami' Al-Bayan 2/442 through Qatadah, from Ibn Al-Musayyib, in a similar manner.
- Sa'id ibn Mansur narrated it in As-Sunan 1/334 (1233) through Abd Al-Aziz Ad-Darawardi, from Ja'far bin Muhammad, from his father, from Ali, in a similar manner.
- 'Abd al-Razzāq narrated it in his Musannaf 6/165 (10984) through Ath-Thawri, from Ja'far bin Muhammad, from Ali, in a similar manner.
- Sa'id ibn Mansur narrated it in As-Sunan 1/332 (1223), and Ibn Abi Shaybah in his Musannaf 6/580 (19112), both through the chain of Makhul who said: Abu Bakr, Umar, and Ali said: "He is entitled to take her back as long as she has not performed ghusl after the third menstruation.

you missed with your wives (during days of purity).” Qur' in this poetry means the days other than the menstruation period. The knight left his wives and lost sexual pleasure in the days he wasn’t present with his wives’ during purity. Those who hold this opinion say: “If a woman has her third monthly cycle, then her 'idah has finished and she can remarry.” The evidence for this is:

[530](1) 'Abdullah ibn Ḥāmid ibn Muḥammad said, Aḥmad ibn Muḥammad ibn Alḥassan said, Muḥammad ibn Yaḥīā said, 'Abd Arrazāq said, Ma'mar via Azzuhriyy via 'Urwah and 'Amrah via 'Ā'ishah (May Allah be pleased with her) said: “If a divorced woman reaches the third monthly cycle, then her husband can’t unilaterally remarry her and she is able to remarry another person.” 'Amrah said: “'Ā'ishah used to state that qur' is the purity; it is not the mensural cycle.”

[531](2) 'Abdullah ibn Ḥāmid said, Aḥmad said, Muḥammad said,

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(1) **[530] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and it has been narrated through authentic ways from AL-Zuhri.

The authentication of Ḥadīth:
- Narrated by al-Ṭabarī in “Jami’ al-Bayan” 2/442 from Al-Hasan ibn Yaḥyā, from 'Abd al-Razzāq with him.
- And narrated by Malik in “Al-Muwatta” 2/576, and through his chain of narrators, Ash-Shafi’i narrated it in “Al-Umm” 5/224, and narrated by Sa’id bin Mansur in “As-Sunan” 1/333-334 (1225, 1231), and by At-Tabari in “Jami’ al-Bayan” 2/442, and by Ibn Abi Ḥātim in “Tafsir al-Qur’an al-’Azim “2/414 (2187), and by Imām Ṭaḥāwī in “Sharḥ Ma'ānī al-Āthār “3/61, and by Al-Bayhaqī in “As-Sunan al-Kubra” 7/415 through chains from Ibn Shihab Al-Zuhri with him.
- And narrated by Ibn Abī Shaybah in his “Musannaf” 6/547 (18947) through the chain of Yaḥyā ibn Sa’id, from Urwah with him, in the wording: “The purest reciters.”
- And narrated by 'Abd al-Razzāq in his “Musannaf” 6/319 (11004), Sa`id bin Mansur in “As-Sunan” 1/334 (1232), Ibn Abī Shaybah in his “Musannaf” 6/579 (19104), al-Ṭabarī in “Jami’ al-Bayan” 2/442, 444, An-Nahhas in “An-Nasikh wal-Mansukh” 2/30 (215), and ad-Dāraquṭnī in “As-Sunan” 1/214 through chains from 'Ā'ishah (May Allah be pleased with her) with him, in the same wording.

(2) **[531] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and it has been narrated through authentic ways from Malik.

The authentication of Ḥadīth:
- The Ḥadīth is in “Al-Muwatta” by Imam Malik 2/577.

Muṭarif ibn 'Abdullah said, Mālik via Ibn Shihāb said, he heard Abū Bakr ibn 'Abdurraḥmān say: "I never met a scholar except that he agrees with 'Ā'ishah's opinion; qur' is purity from menstruation."

The different opinions about the meaning of the word qur' is due to the fact that qur' has a double meaning; it can be considered a time of menstruation or a time of purity from menstruation.

The linguists had different opinions about the original meaning of the word qur'. Abū 'Amr ibn Al'alā' and Abū 'Ubayda said: "It is the time when something comes and goes." (107/A) A man who returns to his qur' is a man who comes on time. The qari' of wind is the time of its blowing. Mālik ibn Alḥārith Aludhliyy said: "I abhor the animosity of the tribe of Shalīl… especially when it starts to blow like wind."

If the stars 'Aqra'at', means getting closer and it is used for describing either the appearing or disappearing of stars.

Kathīr said: "When the cluster of stars disappear… Arcturus and Spica shall leave with them."

(qur') can refer to the time of purity or menstruation. Some linguists stated that qur' is derived from 'ḥabs and jam'' which mean 'to stop something' and 'collect it'. 'Amr ibn Kalthūm said: "The young white she-camel with a long neck…hasn't carried a calf in its womb." We say 'ma qara'at' about the she-camel that never had a baby camel. The verb Qara't in the Qur'ān means: uttered the words together. This is the opinion of Azzajāj who said: "Qarīt the water inside the miqrāt." He removed the 'Ḥamzahh' from the 'yā'' (I poured the water into the water container."

- And see: "Al-Muwatta" with the narration of Muhammad ibn Al-Hasan 2/577 (603), "Al-Muwatta" with the narration of Abu Mus'ab Al-Zuhri 1/637, "Al-Muwatta" with the narration of Suwaid bin Saeed Al-Hudhali (p.286). And through Malik's chain of narrators, Imām ash-Shāfi'ī narrated it in "Al-Umm" 5/224, At-Tahawi in "Sharh Ma'ani al-Athar" 3/61, and Al-Bayhaqi in "As-Sunan al-Kubra" 7/415.
- And narrated by Abd al-Razzāq in his "Musannaf" 6/320 (11005), and through his chain of narrators, At-Tabari narrated it in "Jami' al-Bayan" 2/442 from Ma'mar, from Al-Zuhri, from Abu Bakr ibn Abdur-Rahman ibn Al-Harith that he said something similar to what 'Ā'ishah said.

Qur' means the stoppage and gathering of blood. This can be in the time of purity or menstruation. It is more likely that it is during purity because the blood is gathered and stopped at that time but the blood flows and moves during menstruation. Allah knows best.

The rulings derived from the verse:

The verse is a statement which means an imperative command like ﴿mothers will breastfeed their offspring﴾ and other verses like it.

'idah is for the divorced and also for the widow. The 'idah for the divorced has two scenarios:

The 'idah of the menstruating woman is three Qurū'', the 'idah for the pregnant woman ends with delivery, and the 'idah for the young woman who has not menstruated and the women past the age of menstruation is three months (107/B). The 'idah of the widow has two scenarios: If she was pregnant, then her waiting period is four months and ten days, but the 'idah of slave-women is half the time of free women if there is a specified waiting period. The time of qur' is two periods of (purity) because the waiting time of qur' can't be halved.

If a woman hasn't consummated her marriage, then she doesn't have to observe any 'idah if she was divorced. But if the woman didn't consummate the marriage and her husband passed away, then she has to observe 'idah for 4 months and 10 days.

﴿It is not lawful for them to conceal what Allah has created in their wombs﴾ 'ikrimah and Ibrāhīm said: "This is menstruation. A woman may falsely claim that she had her third menstrual cycle to prevent her husband from unilaterally remarrying her." Ibn 'Abbās, Qatādah, and Muqatil said: "This is pregnancy." The meaning of the verse in this case is: "It is forbidden to conceal all what Allah has created in their wombs; menstruation and pregnancy to prevent the husband from using his right to remarry his wife or know about his child: women are entrusted to say the truth about their private parts."

﴿if they ˹truly˺ believe in Allah and the Last Day. And their husbands﴾ 'ba'l' is the singular form of 'bu'ul' and it means a husband. The word is similar to

the morphology of other words like masculinity 'zukūrah', Maṣdar (noun that is derived from a verb) of maternal uncle 'khū'ulah', the plural of a string 'khayuṭah', and the plural of walking 'suyūrah'. A woman who gets married means that she 'taba'alat'. 'bi'āl' means sexual intercourse. The husband is called 'ba'l' because he has the responsibility to take care of his wife. 'ba'l' originally means a master and owner. Allah, the Almighty says: ﴿Do you call upon ˹the idol of˺ Ba'l and Abāndon the Best of Creators﴾. Maslamah ibn Muḥārib read it as 'bu'ūlathun' with a 'sukūn' on the 'tā'' due to the presence of many vowels in the same word. But reading all of the vowels (ishbā') is better and more eloquent.

﴿And their husbands reserve the right﴾ they have the foremost authority ﴿to take them back﴾ they have the right to take them back to remarry them. Ubaiyy read it as: "They have the right to take them back (bi radatihin)" ﴿within that period if they desire reconciliation﴾ without harming the wife. (108/A) A man used to harm his wife by divorcing her once then he takes her back right before the end of 'idah, then he divorces her again and takes her back again and so on. ﴿Women have rights similar to those of men equitably﴾ it is narrated that the wife of Mu'ādh said: "O Messenger of Allah, what are the rights of wives upon their husbands?" Prophet Muḥammad (PBUH) said: "**He should give her food that he eats, clothes her when he clothes himself, not strike her on the face, and do not revile her or separate from her except inside the house.**"

[532][(1)] (Weak narration) Abū 'Amr Aḥmad ibn Abī Alfurātiyy said, Abū Mūsā

(1) **[532] The assessment of the reliability of the chain of transmitters:**
- In its chain are those for whom I could not find a biography, and there are those for whom I could not find any criticism or praise.

The authentication of Ḥadīth:
- It was narrated by Ibn Abi al-Dunya in "Al-'Iyal" 2/661 (474) from Khalaf bin Hisham al-Bazzar, who said: Hazm told us, "I heard Al-Hasan..." and then mentioned the Ḥadīth in his own words.
- This chain of narration is weak due to the inclusion of Hazm bin Abi Hazm al-Qat'i, a truthful person with ambiguous status. (Taqrib al-Tahdhib by Ibn Hajar, 1190) However, there are supporting chains.
- As for the statement "Treat women kindly, for they are your partners," it has a supporting narration from 'Amr ibn al-Ahwas: narrated by al-Tirmidhi in "Kitab

said, Abū Ja'far ibn Sahl Alhāshimiyy said, Aḥmad ibn Ḥarb said, Alḥārith ibn Muslim via Almubārak ibn Fuḍalah via Alḥassan stated that the Prophet Muḥammad (PBUH) said: **"Indeed I command you to be good to the women, for they are like captives with you as they do not have authority for themselves. You married them as a trust from Allah and you were permitted to have intercourse with them in the name of Allah."**

[533](1) (Fabricated Ḥadīth) Aḥmad ibn 'Ubaiyy said, 'Abdullah ibn

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al-Rida'" in the chapter on the rights of women over their husbands (1163), and he said: "This hadith is Hasan Sahih (good and authentic)." It was also narrated by al-Nasa'i in "Ashrat al-Nisa'" (46) (287), and by Ibn Mājah in "Kitab al-Nikah" in the chapter on the rights of women over their husbands (1851).

- Ibn 'Abd al-Barr said in "Al-Isti'ab" 3/247: His Ḥadīth in the sermon [referring to the statement in question] from the Prophet (PBUH) is Sahih (authentic).
- As for the narration from 'Amr bin Abi Harith al-Raqashi, it was narrated by Imam Ahmad in his "Musnad" 5/3072 (20695), and by al-Ṭabarānī in "Al-Mu'jam al-Kabir" 4/53 (3609), but the exact wording of the Ḥadīth was not mentioned.
- Al-Haythami said in "Majma' al-Zawa'id" 4/265-266: Abu Harith al-Raqashi was trustworthy according to Ahmad, and Ibn Ma'in weakened him, and there is a mention of 'Ali ibn Zaid in it.
- As for the statement "You have taken them in trust from Allah, and you have made lawful to yourselves their private parts by the word of Allah," it has a supporting narration from Jabir al-Tawil in the description of the Prophet's Hajj (PBUH) : narrated by Muslim in "Kitab al-Hajj" in the chapter on the Prophet's Hajj (PBUH) (1218), Abu Dāwūd in "Kitab al-Manasik" in the chapter on the description of the Prophet's Hajj (PBUH) (1905), and by al-Nasa'i in "Ashrat al-Nisa'" (255) (297), and by Imam Ahmad in his "Musnad" 3/320-321 (14440).

(1) **[533] The assessment of the reliability of the chain of transmitters:**

- In its chain, Abdullah ibn Muhammad ibn Ya'qub is weak, and Abbad ibn Kathir is abandoned, and there are some narrators for whom I couldn't find any biography or any criticism or praise.

The authentication of Ḥadīth:

- The hadith is mentioned by Al-Habashi in his book "Al-Barakah Fi Fadl Al-Sa'i Wal-Harakah" (p. 57) without attribution to anyone. It appears to me that he quoted the Ḥadīth from the compiler, as he stated in previous Ḥadīths where he attributed them to Al-Tha'labi.
- I say: and some of its words are problematic.
- Ibn Iraq Al-Kinani, while speaking about the indications of fabrication, said: "One of these indications is the use of a problematic word and its meaning." Our Sheikh, Al-Burhan Al-Baqai, said: "What is attributed to the problematic meaning is the emphasis on a severe threat for a minor matter or a great threat for a minor action."

Muḥammad ibn Ya'qūb said, Muḥammad ibn Yazīd ibn Abī Khālid and Sahl ibn Bishr said, Buḥayr ibn Annaḍr said, Ka'b ibn Sa'īd Al'āmiriyy said, Ḥamzah ibn Bihrām Albalkhiyy via 'Abbād via Kathīr via 'Abdullah Aljazariyy via Maymona, the wife of Prophet Muḥammad (PBUH) stated that he said: "The best men of my nation are those who are best in character to their women. The best of women of my nation are those who are best in character to their husbands. Every woman of such character will be rewarded every day and night like 1000 martyrs who were killed in the cause of Allah patiently while expecting good reward. A woman of such caliber is higher in rank than ḥūr al 'ayn like the Prophet Muḥammad (PBUH) (108/B) is higher in rank than the lowest man among you. The best of women of my nation is the one who pleases her husband in everything as long as it is not something prohibited. The best of men of my nation is the one who treats his wife kindly like a mother treats her child: a man of such caliber will be rewarded in every day and night like 100 martyrs who were killed in the cause of Allah patiently while expecting good reward." 'Umar ibn Alkhaṭāb said: "O Messenger of Allah, why does the woman have a reward of 1000 martyrs but the man gets a reward of 100 martyrs?" The Prophet Muhammad (PBUH) said: **"Haven't you known that women get more reward than men as Allah raises the man in paradise to higher ranks due to the satisfaction of his wife in this world by him and due to her prayers for him? Didn't**

- (Tanzih Al-Shari'ah Al-Marfu'ah) 1/7.
- As for the statement "So fear Allah in dealing with weak individuals for Allah will ask you about them: the woman and the orphan", it was narrated by Al-Nasa'i in his book "Ashrat Al-Nisa'" (p. 226) (297, 268), Ibn Mājah in his book "Al-Adab", chapter on the right of the orphan (3678), Imam Ahmad in his book "Musnad" 2/439 (9666), Ibn Ḥibbān in his book "Sahih" as stated in "Al-Ihsan" 12/376 (5565), and Al-Hakim in his book "Al-Mustadrak" 4/142, and he said: "This is a sahih (authentic) Ḥadīth according to the condition of Muslim." The Ḥadīth is narrated by Abu Hurairah and it is reported as: "O Allah! I am a guarantor for the right of the weak individuals, the orphan and the woman." This version is narrated by Al- Nasā'ī.
- Imam An-Nawawī, said in his book "Riyad Al-Salihin" (p. 106): "It is a good Ḥadīth narrated by Al-Nasa'i with a sound chain of narrators."
- Al-Būṣīrī said in his book "Miṣbāḥ al-Zujājah" 2/243 (1282): "This is a sahih (authentic) chain of narrators whose narrators are reliable."

you known that the greatest sin, after worshiping other deities with Allah, is wife's disobedience to her husband? Be mindful of Allah with regards to the two weak ones! Allah will hold you accountable for your treatment of them. (The weak ones are) women and orphans. Allah will be pleased with the one who treats them well but He will be angry with the one who mistreats them. The right of a husband upon his wife is like the right of me upon you. The one who doesn't fulfill my right is the one who doesn't fulfill Allah's right. This person deserves the wrath of Allah and hell is their home and they will end up in an evil destination!"

﴿although men have a degree above them﴾ in certain qualities. Ibn 'Abbās said: "It is the dowry and money spent on the wife." Others said: "It is the mind (control over emotions)" Others stated that it is heritage or Dīah (money obtained at the cost of a life). Mujāhid said: "It is Jihād."

[534][(1)] (Weak Ḥadīth) Abū 'Amr Aḥmad ibn 'Ubaiyy ibn Aḥmad

(1) [534] Evaluation of a **The authentication of Ḥadīth:**

- In its chain of narrators, Salih ibn Muhammad and Al-Suddi Al-Sagheer are accused, and some narrators have no available biographies or information on their criticism or praise. Moreover, I did not find the hadith narrated by Jabir in this chain.
- The chain of narrators is mentioned in 'Abd al-Razzāq's "Musannaf" (8/463, 15914), Al-Bazzar's "Al-Bahr Al-Zakhkhar" as cited in "Kashf Al-Astar" (2/181, 1474), Ibn Hibbān's "Al-Majruheen" (1/298-299), Al-Tabarani's "Al-Mu'jam Al-Kabir" (11/410, 12163), and Ibn Al-Jawzi's "Al-Ilal Al-Mutanahiyya" (2/140) through Rashidin bin Karib from his father, from Ibn Abbas.
- Ibn Al-Jawzi said, "This Ḥadīth is not authentic." Ahmad ibn Hanbal said, "Rashidin is known to be a fabricator of hadiths." Yaḥyā said, "There is nothing in this Ḥadīth." Ibn Hibbān said, "It falls below the standard of being used as evidence." (Al-Ilal Al-Mutanahiyya 2/141) Al-Haythami said, "Al-Tabarani reported it, and it includes Rashidin bin Karib, who is weak." (Majma' Al-Zawa'id 4/306)
- Abu Nu'aim narrated it in "Ma'rifat Al-Sahaba" (6/3259, 7512), and Al-Bayhaqi in "Shu'ab Al-Iman" (6/420, 8743), both from 'Al-'Abbās' ibn Al-Waleed, from Abu Sa'id Al-Sahli Al-Jubaili, from Muslim bin Abdi, from Asma bint Yazid Al-Ansariyyah, in a long form.
- Abu Sa'id Al-Jubaili is Akhtal ibn Al-Mu'mal. Ibn Nuqta said, "He narrated from Muslim ibn Ubaid, from Asma bint Yazid Al-Ansariyyah. 'Al-'Abbās' bin Al-Waleed ibn Mazid narrated from him and mentioned that he was from Jubail. He said, 'He was one of the companions of Ḥadīth, and we called him Abu Sa'id.' Al-Emir did not

Alfaqih said, Abū Bakr Muḥammad ibn Isḥāq said, Sa'īd ibn 'īsā said, Fāris said, Ṣāliḥ said, Muḥammad ibn Marwān said, (109/A) Alḥajāj ibn Dīnār via Abī Ja'far Muḥammad ibn 'Aliyy via Jābir ibn 'Abdullah said: "A number of the Prophet's companions were sitting with him then a woman approached the Prophet (PBUH) and said: 'Peace be with you Messenger of Allah! I have been sent on behalf of women who are all satisfied that I come and ask you O Messenger of Allah. Allah, the Almighty is the Master of men and women, Adam is the father of men and women, and Eve is the mother of men and women. But when men go forward to fight in the cause of Allah, they get killed to become alive with their Lord to be well-provided for. Also, if they get wounded, they get a great reward but we as women stay at home to keep ourselves busy helping men. Do we also get a reward for our good deeds?' The Prophet (PBUH) said: **'Yes! Send my greetings of peace to women and say to them that the wife's a obedience to her husband and acknowledgment of his right is equal to all the reward that those men get but a minority among you do that.'"**

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mention his name or lineage in his book. He said, 'He narrated from Abdul Malik ibn Dāwūd, and Abdullah ibn Yusuf narrated from him, but it is not clear to us how they met. If the person he referred to is the same, then he has informed us of his name and lineage.'" (Takmilat Al-Ikmel 2/104)

- See Ibn Makula's "Al-Ikmel" (2/258) for more information.
- Adh-Dhahabī said, "Abu Sa'id Al-Jubaili was narrated from by Abdullah ibn Yusuf Al-Tanisi, and his name was Akhtal bin Mu'mal." (Mushthab Al-Nisba 1/141)
- See also Ibn Nasser Al-Din's "Tawdih Al-Mushthab" (2/227) and Ibn Ḥajar's "Tabseer Al-Muntabih" (1/304).
- Muslim bin Ubaid Abu Nusayrah al-Wasiti, a trustworthy narrator. His name is mentioned in "Tahdhib al-Kamal" by al-Mizzi (vol. 34, p. 345) and "Ta'qrib al-Tahdhib" by Ibn Hajar (no. 8414). However, his name is not mentioned in his biography or the biography of Bint Yazīd as someone he narrated from. Al-Hafiz mentioned him in the fifth layer of narrators, and his companions are from the lower layer of Tabi'een who saw one or two companions, and some of them did not prove to have heard from the Sahaba.

[535][(1)] (Weak Ḥadīth) Aḥmad ibn Abī Abū 'Amr said, Bishr ibn Aḥmad said, Ibrāhīm ibn 'Aliyy said, Yaḥīā ibn Yaḥīā said, Rawḥ ibn Almusayib Alkilābiyy via Thābit via Anas said: "Women went to The Prophet Muḥammad (PBUH) and said: 'O Messenger of Allah, men have taken all the great reward by participating in Jihād in the cause of Allah. What are the good deeds that we can do to reach the level of those who fight in the cause of Allah?' Prophet Muḥammad (PBUH) said: **'Your keeping of yourselves busy helping your husbands in your homes equals the reward of fighting in the cause of Allah.'"**

(Fabricated Ḥadīth) Bakr ibn 'Abdullah Almuzaniyy via 'imrān ibn Ḥuṣayn said: "The Messenger of Allah (PBUH) was asked: 'Is there a Jihād for women.' He said: 'Yes, the Jihād of women is resistance of jealousy. If they are patient then they will be considered as participants in Jihād and if they show

(1) **[535] The assessment of the reliability of the chain of transmitters:**
- In his chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and it includes Ruuh ibn al-Musayyab, who is considered weak.

The authentication of Ḥadīth:
- He narrated it from Abu Amr ibn Muttar, who said: "Ibrahim bin Ali told us" in Al-Bayhaqi's "Shu'ab al-Iman" (vol. 6, p. 420, no. 8742).
- It was also narrated by Al-Bazzar in "Al-Bahr al-Zakhir" as in "Kashf al-Astār" (vol. 2, p. 182, no. 1475), Abu Ya'la in his "Musnad" (vol. 6, p. 140-141, no. 3415-3416), Ibn Hibbān in "Al-Majruhin" (vol. 1, p. 295), and through his chain of narrators Ibn al-Jawzi in "Al-'Ilal al-Mutanahiyya" (vol. 2, p. 142, no. 1041). Al-Tabarani narrated it in "Al-Mu'jam al-Awsat" (vol. 3, p. 162-163, no. 2807), and Ibn Adi in "Al-Kamil" (vol. 3, p. 144).
- Ibn Hajar attributed it to Abu Bakr bin Abi Shayba in his "Musnad" through his chain of narrators from Ruuh bin al-Musayyab, in a similar way.
- Al-Bazzar, al-Ṭabarānī, and Al-Bayhaqī said, "We do not know anyone who narrated it from Thabit except for Ruuh, who is well-known to be from Basrah." Ibn al-Jawzi said, "This Ḥadīth is not authentic." Ibn Hibbān said, "Ruuh narrates from reliable narrators but the narration from him is not valid." Al-Haythami said in "Majma' al-Zawaid" (vol. 4, p. 304), "Ruuh ibn al-Musayyab is mentioned in the chain of narrators, and Ibn Mu'in, Al-Bazzar, and Ibn Adi considered him trustworthy, while Ibn Hibban and Ibn al-Jawzi considered him weak."
- Al-Būṣīrī said in "It'haf al-Khiyara" (vol. 4, p. 123), "This chain of narrators contains a statement." Adh-Dhahabī and Al-Hafiz considered this hadith to be a rejected narration.
- Refer to "Mizan al-I'tidal" by Adh-Dhahabī (vol. 2, p. 61) and "Lisan al-Mizan for Ibn Hajar 5/468.

patience, (109/B) then they will be rewarded as a person who firmly guards against enemies (Murābiṭ); they will also have a double reward.'"

It is said that the certain qualities of men are the right to divorce and take their wives back (raj'ah). Others stated that it is martyrdom, the strength of obedience to Allah and worshipping Him. Sufyān and Zayd ibn Aslam said: "It is the Ability to govern." Alqutaybiyy said: "This degree is any type of virtue for the sake of truth." ﴿And Allah is Almighty, All-Wise﴾

[Qur'ān 2:229]: ﴿Divorce may be retracted twice﴾ Hishām ibn 'Urwah via his father via 'Ā'ishah (May Allah be pleased with her) stated that a woman came to her to complain about her husband who keeps on divorcing and taking her back to harm her. A man in the time of ignorance (Jāhiliyah) used to divorce his wife then take her back before the end of 'idah. He may do this unlimitedly even if he divorces his wife more than 1000 times. 'Ā'ishah (May Allah be pleased with her) told the Prophet (PBUH) about that so Allah revealed the verse of ﴿Divorce may be retracted twice﴾.

Divorce is limited to three times. The third divorce is explained in ﴿So if a husband divorces his wife ⌜three times⌝, then it is not lawful for him to remarry her until after she has married another man﴾ Prophet Muḥammad (PBUH) was asked: "Divorce is two times, so where is the third one?" The Prophet (PBUH) said: **"Then the husband must retain ⌜his wife⌝ with honor or separate ⌜from her⌝ with grace."**

Commentators stated that the meaning of the verse is: Divorce can be retracted twice (raj'ah) ﴿then the husband must retain ⌜his wife⌝ with honor﴾ if the husband took his wife back after the second divorce ﴿or separate ⌜from her⌝ with grace﴾ after the divorce without harming her. If the husband divorces his wife once or twice, then he has the right to take her back as long as she is still in the 'idah. But if the 'idah ends, then she can marry another man or set an agreement with her ex-husband to set a new marriage contract. If the husband divorces her, then remarrying the ex-husband is deemed impermissible until the woman marries another man if she gets divorced and wants to remarry her first ex-husband.

﴿It is not lawful for husbands to take back anything of the dowry given to their wives﴾ (110/A) it is impermissible to take anything in exchange divorcing his wife. The exception is 'Khul'': ﴿unless the couple fears not being able to keep within the limits of Allah﴾ (The following Ḥadīth has weak parts) This verse was revealed about Jamīlahh bint 'Abdullah ibn 'Ubaiyy and her husband Thābit ibn Qays ibn Shammās. She used to dislike him very much but he used to love her so much. She complained to her father that Thābit used to mistreat her and beat her but the father ordered her to go back to her husband and said: "I hate that a woman insists on complaining about her husband." Jamīlah went back to her father again with bruises to complain about her husband but her father ordered her again to go back to her husband so when she was sure that he won't help her, she went to The Messenger of Allah (PBUH) and showed him the bruises and said: "O Messenger of Allah, I am not going to be with him again." The Messenger of Allah (PBUH) sent someone to Thābit ibn Qays who came to the Prophet (PBUH) who told him: "Thābit! What's the matter with you and your wife?" Thābit said: "By the one who sent you by the truth as a Prophet, I love no one on the face of Earth more than her." The Prophet (PBUH) said to Jamīlah: "What do you think?" She didn't like to lie to the Messenger of Allah so she said: "He is truthful O Messenger of Allah, but I fear being destroyed, so let me be free of him O Messenger of Allah." Thābit said: "I gave her a garden (as dowry) so tell her to give it back to me and I will let her go." The Prophet (PBUH) said: "What do you think? Would you give his garden back to be in charge of your own choices?" She said: "Yes O Messenger of Allah, and I will give him more than that." The Prophet said to her: "Only his garden." She said: "O Messenger of Allah I don't like to conceal something that would be revealed to you tomorrow; he is one of the most warm-hearted people to his wives but I hate him and do not want to live with him" (110/B) The Prophet Muḥammad PBUH) said: "Take whatever you gave her and let her go." Then Immediately, Thābit did so.

This was the first 'Khul'' in Islam. Allah, the Almighty revealed: ﴿It is not lawful for husbands to take back anything of the dowry given to their wives,

unless the couple fears﴾ fear in the verse includes the meaning of knowledge as in the Qirā'ah of 'Ubaiyy: "unless they think." Abū Miḥjan Athaqafiyy said: "Do not bury me in the desert because… I fear that if I die, I won't taste it (my favorite drink)." Fear in the poetry indicates the meaning of knowledge. Abū Ja'far, Ḥamzah, and Ya'qūb read it as: "Unless they are feared 'yukhafā with Dammah on the yā'" which means 'unless it is known about them.' This is based on the Qirā'ah of Ibn Mas'ūd: "Unless they fear (plural)" which is chosen by Abū 'Ubayd based on the verse: ﴿If you fear (plural)﴾ in the same verse. The fear is pointing to other people as it is not ﴿If you fear 'muthana'﴾.

﴿So if you fear they will not be able to keep within the limits of Allah﴾ it is a woman afraid of being tested that she won't obey Allah by disobeying her husband and it is the husband who fears that he may transgress the limits against his wife if she disobeys him. Allah commanded men not to take anything from women unless they approve of that. The exception to that is Nushūz (ill-conduct and arrogance). For example, a woman may say: "By Allah, I will not fulfill your oaths at all! I won't obey you! I will not sleep with you in the same bed! etc." In such a case, a man can ask for compensation if she wants that. It is disliked to take from his wife more than the original dowry but it is not prohibited.

(Weak narration) The evidence for this is the narration of Alḥakam ibn 'Utaybah: "A woman committed Nushūz at the time of 'Umar ibn Alkhaṭāb so 'Umar advised her and commanded her to obey her husband but she refused to do so and said: "If you make me go back to him again, I will kill myself! 'Umar commanded that she stays inside a stable of horses inside a room of fertilizers for three days then he brought her back (111/A) and said: "What do you think of your stay?" She responded: "I never felt at peace since I lived with him except for these days." 'Umar said: "This is for sure the definition of Nushūz." He then told the husband to offer 'Khul'' to the woman even if he won't take a compensation more than the price of an earring or hair-tie as the wife doesn't have any good in her.

﴿there is no blame on both of them if the wife compensates the husband to obtain divorce﴾ Alfarrā' said: "The husband is the one meant in this verse

and not the wife. They are both mentioned because they are one couple." As Allah says: ﴿They forgot their fish﴾, while the one who forgot was only the young assistant of Mūsā." And Allah also says: ﴿Out of both ˹waters˺ come forth pearls and coral﴾, while they only come forth from the salty water and not the fresh one. The poet said: "If you both tell me off, O sons of 'affān… I will surely comply. And if you call me… I will protect your dignity."

Some scholars stated that the blame is not on the husband and wife. The blame is not on the woman who commits Nushūz due to fear of destruction and sin and she is also not blamed for paying her dowry back as a compensation for divorce because she is commanded to protect her finances from wastefulness. The husband is also not blamed for the dowry given to him as a compensation for divorce as long as the wife gave it to him willingly.

There are two opinions about Khul': the first one is revocation without divorce. This is the opinion of Ibn 'Abbās and Ashāfi'iyy while he was in Iraq. He changed his opinion after visiting Egypt.

The second opinion is that Khul' is 'Bā'in' divorce after which the husband cannot take his wife back unilaterally, except if the intention for the Khul' is more than one divorce. This is the opinion of 'Uthmān ibn 'affān which coincides with Ashāfi'iyy's last opinion in Egypt.

﴿These are the limits set by Allah﴾ These are the commands of Allah and His prohibitions ﴿so do not transgress them﴾ do not exceed Allah's boundaries ﴿And whoever transgresses the limits of Allah, they are the ˹true˺ wrongdoers﴾ (111/B)

[Qur'ān 2:230]: ﴿So if a husband divorces his wife ˹three times˺, then it is not lawful for him to remarry her﴾ after the third divorce. The word 'ba'd' is 'marfū'' to indicate the end of something ﴿until after she has married another man﴾ a man who must engage in intercourse with her because 'Nikāḥ' includes a contract and sexual intercourse. This verse was revealed about Tamīmah and others stated that it was revealed about 'Ā'ishah bint 'Abdurraḥmān ibn 'atīk Alquraẓiyy who was married to her cousin, Rifā'ah

ibn Wahb ibn 'atīk Alquraẓiyy and then was divorced three times. She married 'Abdurraḥmān ibn Azzubayr Annoḍayriyy who also divorced her. So, she went to The Messenger of Allah (PBUH) and said: "I was married to Rifā'ah then he divorced me three times so I married 'Abdurraḥmān ibn Azzubayr whose private part was small like the edge of a garment (micro-penis). He divorced me without engaging in intercourse, can I remarry my cousin and first husband in this case?" Prophet Muḥammad (PBUH) smiled then said: "Do you want to go back to Rifā'ah? No, not until he ('Abdurraḥmān) tastes your sweetness and you taste his sweetness." Abū Bakr (May Allah be pleased with him) and Khālid ibn Sa'īd ibn Al'āṣ were sitting at the door of the room so Khālid kept on calling Abū Bakr: "Why don't you scold her for such utterance in the presence of the Prophet (PBUH)?"

'asīilah is the name of intercourse. It is derived from honey ('Asal) due to the pleasure that men and women feel during the act. 'assalā means 'he engaged in intercourse with her'.

The woman went again to the Prophet (PBUH) after a while and said: "My husband had intercourse with me." Prophet Muḥammad (PBUH) said: "You lied the first time; therefore, we won't believe you this second time." (112/A) She went to Abū Bakr after the death of Prophet Muhamad (PBUH) and said: "O successor of the Messenger of Allah, can I get back to my first husband? My second husband engaged in intercourse with me then divorced me." Abū Bakr responded: "I heard what Messenger of Allah told you when you asked him the same question; do not return to your first husband." She went to 'Umar ibn Alkhaṭāb after the death of Abū Bakr and his answer was identical to Abū Bakr's response. He also said: "If you remarry him, I will stone you to death. Allah, the Almighty says: ﴿So if a husband divorces his wife ⌜three times⌝, then it is not lawful for him to remarry her until after she has married another man﴾

﴿If the (second husband) divorced her﴾ if she became a divorcée or a widow and her husband died after engaging in intercourse with her ﴿So

there is no blame on them﴾ the divorced woman and the first husband ﴿to reunite﴾ with a new marriage contract; Nikāḥ is mentioned in the verse to mean 'raj'ah'. ﴿as long as they think﴾ they know. Others stated that 'think' means to feel or hope because no one knows the future for sure except Allah ﴿they are able to maintain the limits of Allah﴾ the rights of husbands and wives according to Allah's Will. `An yatarāja'ā (to reunite) is 'Manṣūb' due to the removal of the preposition of adjective as follows: 'Fī 'an yatarāja'ā'. And `An yuqīmā is 'Manṣūb' because it is a sentence which is the object of 'thinking'.

Mujāhid said: "If they know that their marriage will be permissible without deception (the second marriage should be valid and without intention to end it to get back to the first husband)." This is the opinion of Sufyān, Al'awzā'iyy, Mālik, Abī 'Ubayd, Aḥmad, and Isḥāq. They said that it is a nullified marriage when a man who divorces his wife three times then she marries another man with the intention of remarrying her first husband. Ashāfi'iyy used to say that it is permissible if the second husband married the wife to get back to her first husband as long as this isn't stipulated in the marriage contract (This is not the opinion of Ashāfi'iyy). (112/B) The marriage is nullified If it was stipulated in the marriage contract as follows: "I will marry you to remarry your first husband."

Nāfi' said: "A man came to Ibn 'Umar and said: 'A man divorced his wife three times then his brother married her to let her remarry his brother without telling him about his intentions. Ibn 'Umar said: 'No, it is not permissible except if it was a real marriage. We considered this type of marriage to be fornication at the time of Messenger of Allah (PBUH). Allah's Messenger (PBUH) cursed the man who intends to make a woman lawful for her first husband and the one for whom she was made lawful for (first husband).'"

[536][(1)] Alḥusayn ibn Muḥammad ibn Alḥusayn ibn 'Abdullah said,

(1) **[536] The assessment of the reliability of the chain of transmitters:**

- Regarding its chain of narration, Abdullah ibn Saleh is truthful but makes many mistakes, while Al-Abbas (known as Ibn Fareeq) has no available biography. However, the Ḥadīth was transmitted through sound routes from Abu Salih, and both 'Uthmān ibn Salih and Al-Layth narrated it.
- The Ḥadīth is narrated by Abu Bakr Al-Qattan, who narrated from Ahmad ibn Ja'far bin Hamdan, who narrated from Ja'far bin Muhammad Al-Faraybi, who narrated from'al-'Abbās' (known as Ibn Fareeq), who narrated from Abu Salih, who narrated from Al-Layth. This is mentioned in "Bayan al-Dalil fi Batil al-Tahleel" by Ibn Taymiyyah (p. 398), as well as in "Tafsir al-Quran al-Azim" by Ibn Kathir (vol. 2, p. 365).
- The Ḥadīth is also narrated by al-Ṭabarānī in "Al-Mu'jam al-Kabeer" (vol. 17, p. 299), by Ad-Darqutni in "Al-Sunan" (vol. 3, p. 251), and by Ibn Al-Jawzi in "Al-Ilal al-Mutanahiyyah" (vol. 2, p. 158). Al-Hakim narrated and authenticated it in "Al-Mustadrak" (vol. 2, p. 217), and Al-Bayhaqi narrated it in "Al-Sunan al-Kubra" (vol. 7, p. 208) through the chain of narration of Al-Fadl ibn Muhammad Al-Sha'rani, all of whom narrated it from Abu Salih.
- Ibn Mājah narrated the hadith in his book on marriage under the chapter "The Permissible and the Forbidden," and Al-Hakim narrated it in "Al-Mustadrak" (vol. 2, p. 217) through the chain of narration of Yaḥyā ibn 'Uthmān ibn Salih. Al-Ruwayani narrated it in his "Musnad" (vol. 1, p. 175, no. 226), and Al-Bayhaqī narrated it in "Al-Sunan al-Kubra" (vol. 7, p. 208) through the chain of narration of Muhammad bin Ishaq, both of whom narrated it from Uthman bin Salih Al-Sahmi, who narrated it from Al-Layth bin Sa'd in the same manner. They also mentioned that Al-Layth explicitly stated that he heard it from Mosharrah.
- Al-Bukhari stated: "I do not believe that Al-Layth heard this hadith from Mosharrah bin Ha'aan." (See "Al-Ilal al-Kabeer" by Al-Tirmidhi, vol. 1, p. 438.)
- Ibn Abi Hatim mentioned in his book "Al-'Ilal" (1/411): "I narrated this Ḥadīth to Yaḥyā ibn Abdullah ibn Bukayr and informed him of the narration of Abdullah ibn Saleh and 'Uthmān ibn Saleh. He vehemently denied it and said, 'Al-Laith did not hear anything from Mashrah, rather Al-Laith bin Sa'd narrated this hadith to me from Sulaiman bin Abdur-Rahman that the Messenger of Allah (PBUH) said...'"
- Al-Zaila'i said in his book "Nasb al-Raya" (3/239-240): "Regarding the statement in the chain of narration, 'Abu Mus'ab told me,' it is disputed. However, this Ḥadīth is authentic according to Ibn Majah, and its Sheikh Yaḥyā ibn 'Uthmān was mentioned by Ibn Yunus in 'Tarikh al-Misriyin' and praised for his knowledge, precision, and his father 'Uthmān ibn Saleh was trustworthy and narrated for Al- Bukhāri... Ibn Al-Qattan and others did not mention the reason that Ibn Abi Hatim mentioned. Abd al-Haq Al-Ishbili said in "Al-Ahkam al-Wustah" (3/157): 'Its chain of narration is good.'"
- Ibn Taymiyyah said in his book "Bayan al-Dalil 'ala Batil al-Tahlil" (p. 399): "It has been established that this hadith is good, and its chain of narration is good."

Aḥmad ibn Ja'far ibn Hamdan ibn 'Abdullah said, Ja'far ibn Muḥammad Alfirīābiyy said, Al'abbās (Ibn Farīq) said, Abū Ṣāliḥ said, Allayth ibn Sa'd via Mishraḥ ibn Hā'ān via 'Uqbah ibn 'Āmir stated that Prophet Muhamamd (PBUH) said: **"Would you like to know who is the hired buck (male goat)?" People said: "For sure, O Messenger of Allah!" He responded: "The man who intends to make a woman lawful for her first husband and the one for whom she was made lawful for (first husband)."**

[537][(1)] Alḥusayn said, Aḥmad ibn Ja'far ibn Hamdan said, Alfirīābiyy said, Minjāb ibn Alḥārith said, Ibn Mishar via Al'a'mash via Almusayib ibn Rāfi' via Qubayṣah ibn Jābir Al'sadiyy stated that he heard 'Umar ibn Alkhaṭāb on the pulpit preaching to people in a sermon saying: "By Allah I will stone to death a man who intends to make a woman lawful for her first husband and the one for whom she was made lawful for (first husband)."

﴿These are the limits set by Allah, which He makes clear﴾ Almufaḍal and Abān narrated that 'Āssim read 'y'Ubaiyynoha' with 'nūn'. ﴿for people of knowledge﴾

- Ibn Al-Qayyim said in his book "Ighathat al-Lahfan min Masayid al-Shaytan" (p. 272): "Ibn Majah narrated it with a chain of narrators, all of whom were reliable and not criticized. There are many evidences for the last part of the Ḥadīth, some of which were mentioned recently."

(1) **[537] The assessment of the reliability of the chain of transmitters:**
- Weak chain; contains Al-A'mash, who is known for deception and lying.

The authentication of Ḥadīth:
- Abd al- Razzāq narrated it in his book "Musannaf" (6/265-10777) from Al-Thawri and Ma'mar. Sa'id ibn Mansur narrated it in his book "Sunan" (2/75-1993), and Ibn Abī Shaybah in his book "Musannaf" (6/221-17247), and Al-Bayhaqī in his book "Al-Sunan Al-Kubra" (7/208) through the path of Sa'dan bin Nasr, all of them narrated from Abu Mu'awiyah. Sa'id ibn Mansur also narrated it in his book "Sunan" (2/75-1992) from Jarir ibn Abd al-Hamid, all of them through the path of Al-A'mash, in this manner.
- Ibn Al-Qayyim attributed it in his book "Ighathat al-Lahfan min Masayid al-Shaytan" (p. 273) to "Sunan Al-Athram" and "Al-Awsat" of Ibn Al-Mundhir and said: "It is authentic from Umar." Ibn Kathir attributed it in his book "Tafsir al-Quran al-'Azim" (2/367) to Al-Juzjani, Harb Al-Kirmani.

[Qur'ān 2:231]: ﴿When you divorce women and they have ˹almost˺ reached the end of their waiting period﴾ this was revealed about a man from Al'anṣār called Thābit ibn Yassār. He divorced his wife and when her 'idah was about to end by two or three days, he took her back then divorced her again (113/A). He kept on doing that to harm her for 9 months because divorce had no limit at that time. If a man wants to harm his wife, he can simply divorce her then let her reach the third monthly cycle then he takes her back to divorce her again. The harming 'ḍirār' is the intentional prolongation of 'idah. Therefore, Allah revealed: ﴿When you divorce women and they have ˹almost˺ reached the end of their waiting period﴾ It is not meant that she has reached the end of 'idah because the man has no right to take her back in such a case. Reaching something in Arabic can also mean that you almost reached it. Allah says in the next verse: ﴿they have reached the end of their waiting period, do not prevent them﴾ reaching something may mean the end of it or getting closer to it. If you reach 'balaght' Madīnah, then you have arrived or got very close to it. ﴿either retain them honorably﴾. Muḥammad ibn Jarīr said: "The honor in the verse means having a witness on taking the wife back and a new marriage contract if the 'idah has ended." ﴿or let them go honorably﴾ leave them until their 'idah ends and then they can remarry whoever they want. ﴿But do not retain them ˹only˺ to harm them﴾ do not harm them when you do not like to be with them ﴿and commit aggression﴾ by prolonging the 'idah ﴿Whoever does that surely wrongs his own soul﴾ due to his disobedience to Allah's command.

[538][(1)] (Very weak narration) Abū 'Abdullah Alḥusayn ibn Muḥammad

(1) **[538] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is very weak. Al-Hasan bin Al-Tayyib said, "It is worth nothing." Anbasa is weak, Faraqad is truthful but makes many mistakes, and Mura Al-Tayyib did not hear from Abu Bakr, and he has other unreliable routes.

The authentication of Ḥadīth:

- Ibn 'Adi narrated it in "Al-Kamil" 6/27, and Al-Khatib narrated it in "Tarikh Baghdad" 1/343 through Abi Al-Hasan: Muhammad bin Ahmad bin Jabir, both from Al-Hasan bin Al-Tayyib.

ibn Fanjawīh said to me, Abū Alqāsim 'Abdullah ibn Alḥassan ibn Sulaymān

- Ibn ʻAdi narrated it -in the previous reference- and Abu Nu'aym in "Hilyat Al-Awliya'" 4/164 through Al-Hasan ibn Sufyān who said: Abu Bakr ibn Abi Al-Rabi' Al-Sam'an narrated it to us, similarly.
- Abu Nu'aym narrated it in "Hilyat Al-Awliya'" 4/164 through Muhammad ibn Ash'ath: Abu Bakr Al-Zahrani who said: Anbasa narrated it to us, similarly.
- Al-Tirmidhi narrated it in the book of "Al-Birr wal-Sila" under the chapter "What is mentioned about treachery and deception" (1941) and said: It is a strange hadith. Abu Bakr Al-Marwazi also narrated it in "Musnad Abi Bakr Al-Siddiq" (p. 140) (100), and Al-Khara'iti in "Makarim Al-Akhlaq" 1/425 (423) -and it was dropped from it: from Abu Bakr- and Ibn Abi Hatim in "Al-Ilal" 2/287, and Abu Nu'aym in "Hilyat Al-Awliya'" 3/49 through the route of Farqad.
- It includes ʻUthman bin Muqsim Al-Bari, who is weak in narration.
- Al-Manawi said in "Fayd Al-Qadir" 6/6: Al-Tirmidhi said, "It is strange," but he did not explain why it is not authentic. This is because it includes Farqad Al-Sabbakhi, and although he is righteous, his narration is denounced. Al-Bukhari mentioned it in "Al-Mizan" among his munkar narrations, and it includes Abu Salamah Al-Kindi [Uthman bin Muqsim], whom Ibn Ma'in said was worthless, and Al-Bukhari said, "They abandoned him."
- Abu Bakr Al-Marwazi narrated it in "Musnad Abi Bakr Al-Siddiq" (140-141) (99, 102), and Abu Ya'la in his "Musnad" 1/96 (96) -and it was dropped from it: from Jabir, and from the other edition 1/81 (91)- and Al-Tabarani in "Al-Mu'jam Al-Awsat" 9/124 (9312), and Abu Nu'aym in "Hilyat Al-Awliya'" 4/164, and Al-Bayhaqī in "Shu'ab Al-Iman" 6/376 (8580) all through the route of Jabir Al-Ja'fi, from Al-Sha'bi, from Mura, from Abu Bakr, as a Marfu' narration.
- Jaber Al-Ja'fi was weak, as previously stated, and Mura did not hear from Abu Bakr. Al-Isma'ili narrated it in his book "Mujam Shuyukhihi" 1/463 (117), and Al-Bayhaqi also narrated it through his route in "Shu'ab Al-Iman" 6/376 (8581), and Al-Khatib in "Tarikh Baghdad" 1/403 through another route from Jaber Al-Ja'fi, from ʻAmir, from Masruq, from Abu Bakr in a raised (marfu') narration with the same wording, and with an addition at the beginning.
- Al-Khatib said in "Tarikh Baghdad" 1/403: This is what was said: ʻAmir, from Masruq, from Abu Bakr, and what is preserved in this chain is from ʻAmir, from Mura Al-Hamdani, from Abu Bakr, and Masruq's mention has no basis.
- Al-Bazzar narrated it in "Al-Bahr Al-Zakhir" 1/105 (43) through the route of ʻAbd Al-Wahid bin Zaid, from Aslam Al-Kufi, from Mura Al-Tayyib, from Zaid bin Arqam, from Abu Bakr in a raised (marfu') narration with an addition at the beginning.
- In its chain: ʻAbd Al-Wahid bin Zaid, Al- Bukhāri said in "Al-Tarikh Al-Kabir" 6/62: They abandoned him. And Al-Nasa'i said in "Al-Du'afa' wa Al-Matrokin" (p. 296): He is abandoned.
- Aslam Al-Kufi, Ibn Al-Qattan said in "Bayan Al-Wahm wa Al-Ihham" 1/405: He is not known by any other than this, and he did not narrate from him except ʻAbd Al-Wahid. See also "Lisan Al-Mizan" by Ibn Hajar 1/388.

Annakhās Almuqri' said, Alḥassan ibn Aṭayib said, Sa'īd ibn Abī Arrabī' Assamān Albaṣriyy said, 'Anbasah ibn Sa'īd said, Farqad Assabkhiyy via Murrah Aṭayib via Abī Bakr Aṣidīq (May Allah be pleased with him (113/B) stated that Prophet Muḥammad (PBUH) said: **"Cursed are those who harm a believer, or plot to do so."**

﴿Do not take Allah's revelations lightly﴾:

[539](1) Abū Al'abbās Sahl ibn Muḥammad ibn Sa'īd Almarwaziyy said,

(1) **[539] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, it includes Amr ibn Ubaid who is accused, and the sheikh of the compiler, for whom I could not find a biography.
- The **The authentication of Ḥadīth:**
- Al-Ṭabarānī narrated it through this route with this wording. Al-Haythami in "Majma' al-Zawaid" (4/287-288) said: "Al-Tabarani narrated it, and it includes Amr ibn Ubaid who is an enemy of Allah."
- Ibn Kathir attributed it to Amr ibn Ubaid via Ibn Mardawayh in "Tafsir al-Quran al-Azim" (2/369), but he said: "It is stopped (i.e., not established) on Abu al-Darda."
- Ibn 'Adī narrated it in "Al-Kamil" (5/109) via Amr bin Ubaid with a similar wording, briefly mentioning the Marfu' portion (of the Ḥadīth).
- There is a disagreement about this Ḥadīth from Al-Ḥasan al-Baṣrī. Ibn Abi 'Umar narrated it in his "Musnad" as well as Al-Hafiz in "Al-Matalib al-Aliya" (4/88, 3542), and Al- Būṣīrī in "Ittihaf al-Khairah al-Maharah" (6/182, 5630) via Al-Hasan, from a man, from Abu Al-Darda', with a similar wording.
- Al-Būṣīrī said: "This chain of narration is weak due to the fact that its people are unkown, but it is supported by the Ḥadīth of Ubada bin al-Samit."
- Ahmad ibn Manyah narrated it in his "Musnad" as well as Al-Hafiz in "Al-Matalib al-Aliya" (2/212, 1719), and Al-Būṣīrī in "Ittihaf al-Khairah al-Maharah" (4/45, 3139/1), and Ibn Mardawayh in his "Tafsir" as Ibn Kathir attributed it to him in "Tafsir al-Quran al-Azim" (2/369). Both narrated it via Abu Muawiyah, from Ismail bin Muslim, from Al-Hasan, from Ubada bin al-Samit, with a similar wording.
- I think that Ismail bin Muslim is from Makkah and is weak in hadith. (Ibn Ḥajar, "Taqrib al-Tahdhib" 484) Also, see "Tahdhib al-Kamal" by Al-Mizzi (3/198), and Al-Mizzi said in the biography of Ubada bin al-Samit in (14/184): "Al-Hasan al-Basri narrated from him but did not meet him."
- The Ḥadīth was narrated by Ibn Abi Shaybah in his "Musannaf" 6/483 (18601) from Isa ibn Yunus, from Amr. And it was narrated by al-Ṭabarī in "Jami' al-Bayan" 2/482 with an authentic chain of narration, as Ibn Ḥajar stated in "Al-'Ijab fi Bayan al-Asbab" 1/589 from al-Zuhri, from Sulayman ibn Arqam. And Ibn Abi Hatim also narrated it in 2/425 (2248) through the route of al-Mubarak ibn Fudalah, all of them from Al-Ḥasan al-Baṣrī, in the same wording.
- As for Amr - mentioned in Ibn Abi Shaybah's narration - it seems to me that he is

Abū Muḥammad Alḥassan ibn Muḥammad ibn Ḥalīm said, Abū Almūajih said, 'Abdān said, Abd Alwārith via 'Amr via Alḥassan via Abū Adardā' said: "A man used to divorce his wife in Jāhiliyah and say: 'I divorced but jokingly!' then he changes his mind and also agrees to have a marriage contract then changes his mind, again. He also used to do the same thing with freeing slaves. Therefore, Allah the Almighty revealed: ﴿Do not take Allah's revelations lightly﴾ these are Allah's boundaries. Prophet Muḥammad (PBUH) said: **'The one who claims that he divorces, frees a slave, or conducts a marriage contract for himself or for another person then changes his mind will be taken seriously.'"**

It is narrated that five things will be taken seriously even if they are said jokingly: divorce, freeing a slave, marriage, taking a wife back, and Nadhr (vow).

Abū Mūsā Al'ash'ariyy stated that Messenger of Allah (PBUH) was angry with his people 'Al'ash'arīn'. Abū Mūsā said: "O Messenger of Allah, why were you angry with 'Al'ash'arīn'?" The Prophet (PBUH) responded: "One of them says to his wife: 'I divorced you, I have taken you back to me', this is not the divorce of Muslims. Divorce your wives at the time of her purity!"

Alkalbiyy said: ﴿either retain them honorably or let them go honorably﴾ is the explanation of ﴿Do not take Allah's revelations lightly﴾.

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the same person as Ibn 'Ubayd, as I did not find the name Amr among the narrators from Al-Ḥasan al-Baṣrī except him.

- Sheikh al-Albani verified the chain of narration of Ibn Abi Shaybah in "Irwa' al-Ghalil" 6/227, but he did not mention anything about this Amr?!
- And Sulayman ibn Arqam is weak, as stated in "Taqrib al-Tahdhib" by Ibn Ḥajar (2532).
- And al-Mubarak ibn Fudalah - as previously mentioned - is accused of tadlis (concealing the identity of an intermediate narrator) from the fourth level, and he has been criticized for it.
- And the Ḥadīth was also narrated by Sa'id ibn Mansur in "al-Sunan" edition Habib al-Rahman 1/415-416 (1604, 1605), and by Ibn Abi Shaybah in his "Musannaf" 6/482 (18596) through the route of Yunus ibn 'Ubayd. And 'Abd al-Razzāq narrated it in his "Musannaf" 6/133-134 (10245, 10246) through the route of Qatadah, both of them from al-Hasan, from Abu al- Darda' who said: "There are three things that should not be played with, jokingly or seriously: divorce, marriage, and freeing a slave." This is the wording of Sa'id ibn Mansur.

﴿Remember Allah's favors upon you﴾ that he guided you to belief "and the Scripture Qur'ān) and wisdom He sent to teach you﴾ Islamic teachings, boundaries, and rulings ﴿Be mindful of Allah, and know that Allah has ˹perfect˺ knowledge of all things﴾

[Qur'ān 2:232]: ﴿When you have divorced women and they have reached the end of their waiting period, do not prevent them﴾ the verse was revealed about Juml bint Yassār (114/A) the sister of Ma'qal ibn Yassār Almuzaniyy. She was married to Abī Albadāḥ, 'Āssim ibn 'adiyy ibn 'ajlān who divorced her once then left her until her 'idah ended but he wanted to remarry her. He was a truthful person and his wife also wanted to return to him but her brother Ma'qal refused and said: "If you go back to him, I will never talk to you." He also said to her husband: "I generously gave my precious sister and chose you rather than all the men of my tribe but you divorced her and haven't taken her back until her 'idah ended. Then you came to remarry her! By Allah, I will never let you marry her." The brother was very angry with his sister's ex-husband. Therefore, Allah the Almighty revealed this verse which Prophet Muḥammad (PBUH) recited to Ma'qal. Ma'qal said: "Indeed, I believe in Allah and in the hereafter", then he let his sister return to her ex-husband and offered atonement for breaking his oath. This is the opinion of most Qur'ān interpreters.

Assudiyy said: "This verse was revealed about Jābir ibn 'Abdullah Al'anṣāriyy who had a cousin that was divorced once then her 'idah ended and her husband wanted to take her back but Jābir refused and said: "You divorced my cousin and then you wish to marry her again?" The woman also wanted to get back to her husband. So, Allah revealed the verse: ﴿When you have divorced women and they have reached the end of their waiting period﴾ when the 'idah ends. Azzajāj said: "('Ajal) is the end of a certain period and whatever happens afterwards." Labīd (the poet) said: "Her appearance shows that she is righteous… you should treat her well and Allah will hold her accountable in the end." The poet used 'Ajal in this context to mean a final consequence of something.

﴿do not prevent them﴾ ('aḍal) means prevention from marriage. Al'akhfash chanted: "We prevented our women from marriage by force… not a single one of you can disobey me." He also chanted: "My poetry is especially for you… so let me have precious women who were prevented from marriage."

(114/B) 'aḍal means hardship and difficulty. These are examples of when to use the word `Adal: if a fetus inside a womb of a woman or a goat becomes stuck and cannot get out, if the egg is stuck inside the chicken, if soldiers experience narrowness of a place due to their large number, if an illness is unbearable and cannot be cured ('Uḍāl), and the verb of anything that is difficult and hard is 'Uḍāl. 'Umar ibn Alkhaṭāb may Allah be pleased with him said: "The people of Kūfah have made the matter difficult for me as they do not feel pleased with any governor and no governor is pleased with them." 'Umar used the verb ('aḍal).

Aws ibn Ḥujr said: "The true brother is the one who doesn't backbite when he leaves… and then flatters you when you both meet. He is the one who stays away when you are safe… but comes closer when things get difficult."

Ṭawūs said: "There were some difficult issues that no one was able to tackle except Ibn 'Abbās." Any problematic thing is considered 'mu'ḍil' by the Arabs. Ashāfi'iyy said: "When I am confronted by problematic issues… I look thoroughly to figure them out."

﴿from re-marrying their ex-husbands﴾ with a new contract ﴿if they come to an honorable agreement﴾ with a permissible contract and dowry. The meaning of the verse is: 'Do not prevent them from honorably marrying their husbands if they come to an agreement.'

This verse is evidence for the opinion of 'A marriage is not Valid except through a guardian (Waliyy). Allah, the Almighty talked directly to the guardians about marrying their women. But if women could marry without a Waliyy, then prevention from marriage wouldn't exist. Allah, the Almighty would not command the guardians not to prevent marriage to ex-husbands except if they were the ones in charge. The evidence for this is:

[538] Abū Muḥammad Almakhladiyy said, Abū Al'abbās Assarāj said, Qutaybah said, Abū 'Uwanah said, Muḥammad ibn Alḥusayn ibn Dāwūd Al'alawiyy said, Muḥammad ibn Ismā'īl ibn Isḥāq Almarwaziyy said, 'Aliyy ibn Ḥujr said, Sharīk (115/A) both via Abū Isḥāq via Abī Burdah via Abī Mūsā stated that Prophet Muḥammad (PBUH) said: **"A marriage is not valid except through a guardian (Waliyy)."**

﴿This﴾ the commands of prohibitions ﴿This is enjoined on whoever has faith in Allah and the Last Day﴾ Allah used the singular demonstrative pronoun 'Dhalik' to be directed to the guardians while the plural demonstrative pronoun 'Dhalikum' is known to be used with more than three people. This happens a lot in the Arabic language to the extent that some linguists thought that 'kāf' is part of the word and not a letter that is used as a pronoun. If this was the case then 'kāf' should have been with 'fatḥah' if the addressed are two people, plural, or feminine. Others stated that the Prophet (PBUH) is the addressed one in the verse, therefore the singular demonstrative pronoun 'kāf' was used.

Then Allah, the Almighty directed the speech to the believers: ﴿This is purer﴾ more recommended and better ﴿and more dignifying for you﴾ for your hearts from doubt, because the man and woman still have feelings for each other and they may be driven to do something prohibited as well as the guardians who may falsely doubt the man and woman which is considered a sin ﴿Allah knows and you do not know﴾ He knows the love inside their hearts which you do not know the reality of.

[Qur'ān 2:233]: ﴿Mothers﴾ divorced mothers who had children from their ex-husbands, who were born before or after divorce ﴿will breastfeed their offspring﴾ the priority is for mothers to breastfeed their infants. This is not a command for a mandatory act but it is highly recommended to do so. In Surat Aṭalāq, Allah says: ﴿And if they nurse your child, compensate them, and consult together courteously. But if you fail to reach an agreement, then another woman will nurse ˹the child˺﴾ (115/B).

Then Allah set the time limit of breastfeeding: ﴿for two whole years﴾ 'Alḥawl' comes from the word 'ḥāl' which means transmission and change. ﴿whole﴾ is an emphasis like the other verse: ﴿Those are ten complete days﴾. Some linguists stated that Arabs may say: "A man stayed in this place for two years", while they mean that he only stayed for one year and a part of the second year. Arabs also say: "I didn't see him for two days", while they mean that he wasn't seen for a day and part of the second day. Allah says: ﴿If anyone is in a hurry to leave after two days, there is no blame on him﴾: It is known that what is meant is only one day and a part of the second one. The Arabs speak a lot like this. Allah made it clear that they are two complete years: 24 months from day one to the last day of weaning.

Scholars had different opinions with regards to the universality of this time limit of weaning. 'ikrimah via Ibn 'Abbās said: "If she gave birth to a baby at six months, then she breastfeeds it for two complete years: 24 months, if she gave birth to a baby at seven months, then she breastfeeds it for 23 months, and if she gave birth to a baby at 9 months, then she breastfeeds it for 21 months. The pregnancy and breastfeeding equals 30 months as Allah, the Almighty says: ﴿ giving birth to him- his bearing and weaning took a full thirty months﴾."

Others stated that the time limit of two complete years is for every child regardless of the period of pregnancy. If the father wants to wean the child before two years and the mother refuses then he can't force her to do so and if the mother wants to wean the child before two years but the father refuses, then she can't wean the child earlier than two years. They both must come to an agreement to wean the child. If they agreed to wean the child before two years, then the agreement is Valid but if they do not come to agreement (116/A), then the time limit of weaning will be two complete years in this case. Allah says: ﴿after mutual consultation and consent﴾. This is the opinion of Jurayj, Athawariyy, and the narration of Alwālibiyy via Ibn 'Abbās. Others stated that this verse is proof that breastfeeding is only within the two years and whatever exceeds this time limit is not considered a breastfeeding that makes marriage impermissible. This is the opinion of 'Aliyy, 'Abdullah,

Ibn 'Abbās, Ibn 'Umar, 'alqamah, Asha'biyy, and Azzuhriyy. The Prophet Muḥammad (PBUH) said: **"Breastfeeding is only counted while the child is in the first two years of age. The breastfeeding that makes marriage impermissible is the one that causes flesh to grow and bones to form."**

Qatādah and Arrabī' said: "Allah, the Almighty made it mandatory upon mothers to breastfeed their children for two complete years then He revealed: "for those who wish to complete the nursing ˹of their child˺" which made the command an optional one." This is the maximum time limit of breastfeeding and the minimum time limit is not specified except for the infant's survival and health.

Abū Rajā' read 'Alriḍā'ah' with 'kasrah' under the 'rā''. Alkhalīl and Alfarrā' said: "These are two dialects like 'wikālah and wakālah' and 'dilālah and dalālah'. Mujāhid and Ibn Muḥayṣin read it as: "for those who wish to complete the 'raḍ'ah. The morphological balance of 'raḍ'ah' is 'fa'lah' which indicates something happening once. 'ikrimah, Ḥāmid, and Al'aqīliyy read it as: "For those who wish that the nursing is completed", the word is 'Marfū'' and there is 'fatḥah' on the 'tā'' (The verb refers to the act of nursing). Ibn 'Abbās read it as: "To complete nursing (yukmil)."

﴿The child's father will provide maintenance and clothing﴾ Ṭalḥah ibn Mūsārif read it as 'kiswatuhun' with 'Dammah' on the 'kāf'. The 'Dammah' and 'kasrah' are two dialects like 'iswah and 'uswah' and 'rishwah and rushwah'.

﴿in a fair manner﴾ Allah knows that people's financial capabilities are different, therefore He made maintenance and clothing linked to the financial capacity of the father (116/A) and He also made the custody for the mother and the financial support for the father. ﴿No one will be charged with more than they can bear﴾ 'taklīf' is obligation. The poet said: "I am obligated to support the family of Zayd… but I cannot afford meat and raisins."

Capacity 'wis'' is all that a person can bear without making things more difficult. It is a noun like 'juhd and wujd'. It is said that 'wis'' means something that can be endured. 'nafs' is 'Marfū'' because it is influenced by the unknown verbal noun ''ism fi'l' because it was treated as a subject and 'wis'' is 'manṣūb'

by the unknown verbal predicate because it was considered an object like the verse in Surat Aṭalāq (verse 7).

﴿no mother shall be made to suffer harm on account of her child﴾ Ibn Almuḥayṣin, Ibn Kathīr, Shibl, Abū 'Amr, Salām, Ya'qūb, and Qutaybah read it with a 'Dammah and shaddah' on the 'rā''. Abū Ḥātim considered it a predicate of "No one will be charged with". The origin of the word is 'tuḍārar' but both 'rā'' were merged. Nāfi', Ibn 'Āmir, 'Āssim, Ḥamzah, Alkisā'iyy, and Khalaf read it as "tuḍār" with a 'shaddah' and a 'fatḥah' on 'rā''. Abū 'Ubayd chose that it is negated as it is considered "do not commit 'tuḍārar' and they were merged and the 'rā'' was moved by the lightest of all vowels, which is 'fatḥah'. The evidence for this is the Qirā'ah of 'Umar: "La tuḍārar" which shows both 'rā''. Alḥassan read it as "La Tuḍārr" with two merged 'rā'' which has 'kasrah' under it. When the two 'rā'' were merged, they were with 'sukūn' and 'jazm' moves the letter to have 'kasrah'. Abān narrated via 'Āssim: "La tuḍārir" with 'kasrah' under the first 'rā'' and 'Dammah' on the second 'rā'' as the word is considered a verb about the subject.

Abū Ja'far read it as "La tuḍār" with 'sukūn on the 'rā'' and the second 'rā'' is removed to make the word lighter.

The meaning of the verse is: "A mother must not be harmed by her infant by taking it away from her (117/A) after she agreed to breastfeed it and after the infant got attached to her ﴿nor any father on account of his﴾ by throwing the baby to his father to harm him. Others said: "The mother shouldn't be harmed by forcing her to breastfeed the infant if it accepted to be nursed by another woman while the mother does not like to breastfeed it, because it is not mandatory that she breastfeeds her infant ﴿nor any father on account of his﴾ the father can give the infant to his mother to breast feed it if it consumes more milk from the mother, which is an obligation according to this opinion. These two opinions are based on the unknown verb which means that both the father and mother are the object of this verb. The original morphology of the word is 'tuḍārar': the first 'rā'' has 'fatḥah'. It is possible

that the verb refers to the mother to be the subject of the verb which means that the mother shouldn't harm the father by refusing to breastfeed her infant to cause difficulty for the father. ﴿nor any father on account of his﴾ the father shouldn't harm the mother of the infant by taking the infant away to prevent her from breastfeeding it. The 'ḍirār' According to these opinions refers to the father and mother: one harms the other by the infant.

'ḍirār' may also refer to the infant as a command not to harm the child. For example, the mother refuses to breastfeed her infant, which leads to its death and the father also may refuse to spend or plots to take the infant away to harm the child. In this case, 'bā'' doesn't change the original meaning of the word. The meaning according to this understanding may mean the following: "The mother and father should not harm the infant." All these opinions are narrated by the Qur'ān interpreters.

﴿The heir is under the same obligation﴾ The interpreters had different opinions with regards to the identity of the heir and the one who he or she inherits from. Some stated that it is the inheritor of the infant as follows: The inheritor of the infant is the one who is responsible to support the infant after the death of the father. They also had different opinions about the inheritors (117/B). Some stated that those are the close male relatives ''aṣabah' such as: grandfather, brother, fraternal nephew, paternal uncle, paternal cousin, etc. This is the opinion of 'Umar ibn Alkhaṭāb (May Allah be pleased with him), Ibrāhīm, Alḥassan, Mujāhid, 'aṭā' and Sufyān. If the amount of inheritance is not enough to support the infant, then the close male relatives (who may inherit the deceased father) are responsible for hiring a wet nurse. Ibn Sīrīn said: "A guardian of an orphaned infant went to 'Abdullah ibn 'Utbh to ask about the money that should be spent on breastfeeding the infant. 'Abdullah stated that the money should be taken from the infant's inheritance, then he said to the guardian: 'If the infant had an insufficient amount of money for the inheritance, then you should be the one responsible for hiring a wet nurse. Haven't you read what Allah says: ﴿The heir is under the same obligation.﴾

Aḍaḥāk said: "If the infant's father died, then the money for breastfeeding it should be taken from the inheritance but if the money isn't enough then the close male relatives become obligated to hire a wet nurse and if they do not have enough money, then it is mandatory that the mother breastfeeds the infant." Others stated that the heir in the verse refers to men and women who may inherit the infant's wealth if it dies. This is the opinion of Qatādah, Alḥassan ibn Ṣāliḥ, Ibn Abī Laylā, Aḥmad, Isḥāq, and Abī Thawr: All inheritors of the infant are obligated to hire a wet nurse, because it is based on each inheritor's portion of the inheritance if the infant dies. Others stated that those heirs are the ones who the infant cannot marry. The paternal or maternal cousins and freed slaves, etc. aren't obligated to hire the wet nurse. The verse: ﴿The heirs are under the same obligation﴾ isn't directed to other than those who the infant cannot marry when it grows up. Despite being part of the ''aṣabah' they are not obligated to hire a wet nurse. This is the opinion of Abū Ḥanīfah, Abū Yūsuf, and Muḥammad who said: "The 'maḥram' close relative are the only ones obligated to financially support the child."

Others stated that the heir in the verse is the infant itself as he is the one who inherits from deceased father. The father's money (inheritance) must be used for hiring a wet nurse for the infant and if the money isn't sufficient then the mother is obligated to breastfeed her infant (118/A). The ones who are obligated to support the infant financially are only the parents. This is the opinion of Mālik and Ashāfi'iyy. Others stated that the heir is the parent who survives the other. ﴿ under the same obligation﴾ the responsibility that the father had before his death to hire a wet nurse and provide maintenance and clothing for the infant. This is the opinion of most scholars. Asha'biyy and Azzuhriyy stated that the right for the heir is not to be harmed like the father and mother. ﴿But if both sides decide﴾ the parents ﴿to wean﴾ before the two years. 'Fiṣāl' means to cut something ﴿ after mutual consultation and consent﴾ after an agreement. 'Tashāwūr' means an extraction of an opinion. This word is used with the strength of animals that are tested in the battlefield. The noun is 'mushwār'. ﴿then there is no blame on them. If you decide﴾ if the parents decided ﴿to have your children nursed﴾ by

a wet nurse if the mother refused to breastfeed the infant because she was ill, the supply of milk stopped, or she intends to marry another person and if the father fears that the infant faces a risk to its health.

﴿it is permissible as long as you pay fairly﴾ to the mothers according to the period in which they have breastfed their infants. Others said: "This is the amount of money paid to the wet nurses." Others stated that it is the mutual agreement to hire a wet nurse without any harm to any party. 'ātaytum' is read as 'ataytum' by Ibn Kathīr like the one in Surat Arrūm ﴿Whatever loans you give, ˹only˺ seeking interest﴾. Other Qurrā' read the word with extra ''alif' i.e., 'mad'. ﴿Be mindful of Allah, and know that Allah is All-Seeing of what you do.﴾

[Qur'ān 2:234]: ﴿As for those of you who die﴾ 'Yatawafā' with 'Dammah' means that something is taken completely. 'Aliyy ibn Abī Ṭālib (May Allah be pleased with him) read the 'yā'' with 'fatḥah' which means that they finished their years in this life and completed their sustenance. 'Tawafā' and 'istawfā' have the same meaning.

﴿and leave widows behind, let them observe﴾ someone may ask: "Where is the predicate of 'those of you who die'?" (118/B). The response is that there is no predicate because they are not the ones whom the speech is directed to. This rule applies also to the subject of the nominal sentence. The name can be mentioned and the completion of its predicate is another noun which is through the removal of the first one and the mentioning of the second one. The meaning would be as follows: "Those of you who die and leave widows behind (their 'idah) is to observe a waiting period of four months and ten days." The poet said: "O Banū Assad, Ibn Qays who was killed without revenge… caused us a perpetual humiliation." He didn't mention Ibn Qays again because he mentioned him in the beginning of the sentence and then explained that murdering him caused humiliation. He also chanted: "Maybe, Ibn Abī Dhaybān may regret… when the tables are turned." He said maybe in the beginning and then said 'they will regret' because the meaning is understood easily. This is the opinion of Alfarrā'.

Azzajāj said: "Those of you who die and leave widows behind, their wives should observe a waiting period. Al'akhfash said: "The predicate is in "observe" which means to observe after the death of their husbands. Qutrub said: "They must observe, which means wait and keep themselves away in the 'idah of their deceased husbands by staying away from perfumes, makeup, remarrying, and leaving of their homes which husbands used to dwell in. The waiting period is four months and ten days except if the wife was pregnant then the 'idah ends right after delivery."

Azzuhriyy and 'Urwah narrated that 'Ā'ishah (May Allah be pleased with her) used to give a verdict on the time of 'idah for the widows to wear white clothes and not to wear dyed clothes and black ones. The widows also shouldn't use makeup, wear jewelry or Antimony (kohl) or any type of kohl that has fragrance, even if the widow feels pain in her eyes except with aloe juice or any other type of kohl (119/A) which doesn't contain Antimony or fragrance.

Nāfi' narrated that Zaynab bint 'Um Salamah via 'Um Salamah stated that a woman from Quraysh went to The Prophet Muḥammad (PBUH) and said: "O Messenger of Allah! The husband of my daughter has died and she is suffering from an eye disease, can she apply kohl to her eye?" The Messenger of Allah(PBUH) said: "In the Pre-Islamic Period of ignorance a widow among you had to wear worn-out clothes while she stays in one of the worst dwelling places at her home, then she throws a piece of dung on a dog after one year has elapsed. It is just a matter of four months and ten days."

Nāfi' via Ṣafīā bint Abī 'Ubayd via Ḥafsah bint 'Umar (May Allah be pleased with him) stated that The Prophet Muḥammad (PBUH) said: "It is not permissible for a woman who believes in Allah and the last day to observe mourning for one who has died more than three days, except for the four months and ten days in the case of a husband." Sa'īd ibn Almusayib said: "The wisdom behind this ruling is that this is the period in which the spirit 'rūḥ' is blown into the fetus."

Ten is feminine ‘"ashran’ because the word refers to the nights. If the number of days or nights is hidden then the Arabs refer to the totality of the nights. The Arabs say: “We fasted ten nights ‘`'ashran’” while fasting is during the day. The poet said: “It (the wild cow) was wandering for three days and nights… it was sympathetically and mournfully mooing for the lost calves.”

The evidence for this is the Qirā'ah of Ibn 'Abbās: “Four months and ten nights.” Almubarad said: “The intended meaning is about the waiting period.”

﴿When they have reached the end of this period﴾ of 'idah ﴿then you are not accountable for﴾ this is directed to the guardians. ﴿what they decide for themselves﴾ for the guardian to allow the women to remarry ﴿in a reasonable manner. And Allah is All-Aware of what you do﴾

[Qur'ān 2:235]: ﴿There is no blame on you﴾ (119/B) the men. ﴿for subtly showing interest in ˹divorced or widowed˺ women﴾ the women during 'idah. The original meaning of subtle expression ‘ta'rīḍ’ is waving with something. The poet said: “He wrote in Hebrew with ink bought from Taymā'… then he waved with the written topic.”

‘Ta'rīḍ’ is originally any word that is understood via the implied meaning of something without overt expression. The word is originally taken from ‘'arḍ’ the side of something. Arabs say: “Hit something to ‘'arḍ’ of the wall which is a metaphor that depicts an allegory of something that moves around the wall without climbing it.

This subtle showing of interest in the divorced or widowed woman can be expressed as follows: ‘You are beautiful’, ‘You are eligible for marriage again’, ‘You are like a vessel of musk’, ‘I intend to marry’, ‘I am interested in you’, ‘I do not want to lose you’, ‘May Allah grant you the best’, ‘I would be pleased if Allah blessed me to be with you in a permissible way’, and ‘If I marry you, I will spend on such and such and I will also treat you very well’, etc. It is impermissible to say: ‘Let me marry you.’ Ibrāhīm said: “It is not forbidden to give her presents or run her errands for her during the 'idah as long as he really wants to marry her.” Ibn `Aon via Muḥammad via 'Ubayda stated

that the man can say to the guardian: 'Do not marry her to someone else!' Mujāhid said: "A man, in the funeral of a widow's husband, said: 'Do not marry another person!' but the woman responded: 'Someone else told me that before you!'

(Weak Ḥadīth) Ibn Almubārak via 'Abdurraḥmān ibn Sulaymān via his maternal aunt Sukaynah bint Ḥanẓalah said: "Abū Ja'far, Muḥammad ibn 'Aliyy, entered upon me while I was still in the time of 'idah and said: 'O the daughter of Ḥanẓalah, you know that I am a close relative to The Messenger of Allah (PBUH) and that my grandfather has a great right upon me as he embraced Islam in the beginning of the revelation.' I said: "May Allah forgive your sin, Abū Ja'far! Do you want me to get engaged to you (120/A) while I am still during 'idah and you are someone who people look up to for acquiring knowledge regarding rulings of Islam?" He said: 'Have I said that? I just told you about my close relation to The Messenger of Allah (PBUH). After the death of Abū Salamah, the husband of 'Um Salamah, The Prophet Muḥammad (PBUH) mentioned his rank in the sight of Allah to her several times while he was laying his hand on a mat made of straw 'ḥaṣīr' that caused a temporary mark on his hand due to the strength of pressing against the mat. All of that wasn't considered an act of engagement at all.'"

Ibn Zayd stated that his father said: 'All statements that do not directly show the intention to get married to the woman during 'idah are considered permissible. Allah says: ﴿There is no blame on you for subtly showing interest in ˹divorced or widowed˺ women.﴾'

Engagement 'khiṭbah' is a request to get married. The present verb is 'Yakhṭub' and the noun is 'khiṭbah'. Other linguists stated that 'khiṭbah' is morphologically equivalent to 'h, 'qi'dah', and 'rikbah'. The one who asks for 'khiṭbah' is someone who informs a woman that he wants her to be his wife. When someone says: "what's the matter with you" 'mā khaṭbuk', the question means: "what do you want". Allah says: ﴿And what was the matter with you, Samiri?﴾. The word Khaṭb was used in the previous verse.

Al'akhfash stated that 'khiṭbah' means mentioning something. 'Khiṭbah' also means to be present at a certain place. The verse would mean in this case the following: 'Subtly mentioning women in their presence.'"

﴿or for hiding ˹the intention˺ in your hearts﴾ it is the hiding of the intention for engagement and marriage. 'kanant and 'aknant' are two dialects that mean hiding something. Tha'lab said: "The word means hiding and covering something." Assudiyy said: "It is when the man sends greetings of peace, gives a present if he chooses to do so and doesn't speak at all."

﴿Allah knows that you are considering them ˹for marriage˺﴾ in your hearts. Alḥassan said: "This is the engagement 'khiṭbah'" (120/B). ﴿But do not make a secret commitment with them﴾ some scholars stated that this is fornication. Some men used to indirectly show their interests in women during the 'idah and they promised to declare marriage in public right after 'idah if the woman accepts to commit fornication. Therefore, this act was made forbidden by Allah according to Alḥassan, Qatādah, Ibrāhīm, Jābir ibn Zayd, Abī Mijlaz, Aḍaḥāk, Arrabī', 'aṭā', and a narration of 'Aṭiah via Ibn 'Abbās. This opinion is supported by what Al'a'shā said: "Do not approach a neighboring woman secretly… you either marry her or stay away."

Hati`a said: "Approaching a neighboring woman in her 'idah is forbidden… all neighboring men should mind their own business."

Mujāhid said: "When a man says to the woman: 'Do not let me lose you, I will marry you!" Asha'biyy and Assudiyy said: "He shouldn't let the woman promise that she won't get married to someone else." 'ikrimah said: "He shouldn't get engaged to her during the 'idah. Sa'īd ibn Jubayr said: "Do not give her money so she doesn't marry anyone." All these interpretations are so close as they all interpret the word secret 'sir'as marriage.

Imrū' Alqays said: "Will you fiercely emphasize that now I am old… and the likes of me cannot marry well?"

Al'a'shā said: "You want to marry her for her wealth… but her guardian won't let her marry you because of your poverty." The word secret was used to refer to marriage.

Alkalbiyy said: "The meaning of the word secret is 'sexual intercourse'. A man may express how much he wants to engage in sexual intercourse with the woman as follows: "I want to be with you four or five times a day." Alfarazdaq said: "They prevent all men from sexual intercourse except those who have the right to do so… they do not cheat on their husbands even if they thought so." They are chaste women who do not let other than their husbands have sex with them.

Ru'bah said: "He stopped having sex with her after repeatedly engaging in intercourse with her… he has made her in a state of fear swinging between hatred and adoration."

Zayd ibn Aslam said: "The word secret refers to the prohibition of secret marriages which will be disclosed after the 'idah ends." Secret 'sir' means anything that you hide inside your heart. Nikāḥ, fornication, and intercourse are called 'sir' because they happen secretly between the husband and wife.

The word 'sir' is used also with private parts because they do not appear to others. Tha'lab via Ibn Al'a'rabiyy chanted: "When she saw my penis, it turned flaccid… right after being rock solid."

Allah, the Almighty made an exception to that: ﴿you can only show interest in them appropriately﴾ some said: "What a beautiful 'idah!" Mujāhid said: "This is the indirect hint without direct expression and declaration." The word ''nn' is in a state of 'naṣb' in the place of 'sir'. 'Abdurraḥmān ibn Zayd said: "All of this is abrogated by what Allah says: ﴿Do not commit to the bond of marriage until the waiting period expires﴾ Everything is permissible except the direct expression of the intention of marriage"

﴿Do not commit to the bond of marriage﴾ do not make the marriage proposal permissible for Nikāḥ. Azzajāj said: "The preposition ''alā' is understood from the context as when you say: 'Zayd was hit; the back and stomach' which means: 'On the back and stomach.'"

'Antarah said: I sleep while I am hungry until… I find good food." 'Antarah used the word 'aẓuluhu' without the preposition ''alā'.

﴿until the waiting period expires﴾ until the 'idah ends (121/B). The 'idah was named 'kitāb' because it is an obligation as it was mentioned in ﴿Fasting is prescribed for you﴾.

﴿Know that Allah is aware of what is in your hearts, so beware of Him﴾ fear Allah! ﴿And know that Allah is All-Forgiving, Most Forbearing﴾ He doesn't hasten punishment for people. Arabs say: "Put the Sedan on the most forbearing camel."

[Qur'ān 2:236]: ﴿There is no blame if you divorce women before the marriage is consummated﴾ This verse was revealed about a man from Al'anṣār who married a woman from the tribe of Banū Ḥanīfah. He didn't specify an amount of money for the dowry then divorced her before the marriage was consummated so Allah revealed this verse. When the verse was revealed, The Prophet Muḥammad (PBUH) said to the man: **"Give her dowry even if it was only your Qalansūah (turban)."**

This is the interpretation of ﴿There is no blame if you divorce women before the marriage is consummated﴾ Ḥamzah, Alkisā'iyy, and Khalaf read 'tamāsūhun' with the letter ''alif' in the middle to indicate an interaction. Both bodies of the husband and wife touch each other. The evidence for this is ﴿before the couple touch each other﴾. The rest of Qurrā' read it without ''alif': 'tamasuhun'. This is because sex is not concluded except by the man. The evidence is: ﴿no man has ever touched me﴾.

﴿or the dowry is settled﴾ a specified dowry by husbands. 'faraḍ' is a verb used to refer to someone in authority who issues a written document for a portion of money which is kept in governmental records.

Why is the removal of blame also mentioned about the husband? Is it forbidden to divorce before consummating the marriage? According to a (weak) narration, Prophet Muḥammad (PBUH) said: "How dare some people take Allah's boundaries lightly? They say: 'I divorced you! I have taken you back to me'" He also said: "Do not divorce your wives except if you have a doubt backed by evidence as Allah doesn't love those who want to be with a

large number of men or women." (They marry and divorce then marry again without commitment). (112/A)

(Weak Ḥadīth) The Prophet (PBUH) said: "The most abhorred permissible act in the sight of Allah is divorce." (Weak Ḥadīth) He also said: "Allah hates every person who divorces a lot and marries a lot." When Prophet Muḥammad (PBUH) said so, people thought that it is a sin to divorce, therefore, Allah made it clear that there is no blame to divorce a wife as long as it is done in the most recommended way. In some cases, separation is much better than continuation of marriage.

Others interpreted 'lā junāḥ' as 'no way for you to approach women after divorcing them before the consummation of marriage when you didn't specify an amount of dowry or any kind of financial expenditure.

Others stated that there is no blame to divorce women at any time before touching them. There is no time restriction about divorcing women before the consummation of marriage. It is not an innovation (bid'ah) to divorce women during purity or menses. The consummated marriage has a different ruling: a man cannot divorce his menstruating wife until she performs Ghusl before engaging in any sexual intercourse. If the husband divorced his wife after consummation of marriage, then he will have committed a sin while the divorce will still be counted.

﴿But give them a ˹suitable˺ compensation﴾ give them 'matā' which is enough maintenance ﴿the rich according to his means and the poor according to his﴾ 'qadr' means capacity and Ability. Abū Ja'far, Ḥafṣ, Ḥamzah, Alkisā'iyy, Khalaf, and Ibn Dhikwān read it with 'fatḥah' on both 'dāl'. Abū 'Ubayd chose this Qirā'ah due to its high elegance. All others read it with 'sukūn' on both 'dāl', Abū Ḥātim chose the same Qirā'ah. These are two dialects which were mentioned in the Qur'ān. 'qadar' with 'fatḥah' is in the following verse: ﴿causing the valleys to flow﴾ (122/B). And 'qadar' with 'sukūn' is in the following verse: ﴿They have not shown Allah His proper reverence﴾. Arabs say: "Qadā' and qadar." Abū Zayd Al'anṣāriyy stated that some Arabs say: "Qadā' and qadr (sukūn on 'dāl'). The

poet said: "I was tied in shackles due to something… that I have never wanted." (The poet used the word qadr with 'sukūn')

Others stated that 'qadr' is the Maṣdar (noun that is derived from a verb) and 'qadar' is the noun.

﴿A reasonable compensation﴾ 'matā'' is 'Manṣūb' because it is 'Maṣdar' which the verb of it is understood from the context. It also can be 'Manṣūb' due to conjunction of an indefinite noun that is after a definite noun 'qadrahu'. 'Ma'rūf' is what Allah commanded you to do without transgression or delay ﴿is an obligation on the good-doers﴾. 'Ḥaqan' is 'Manṣūb' because it is 'Maṣdar' which its verb is understood from the context and others stated that it is due to the conjunction of an indefinite noun that is after a definite noun.

The rulings derived from the verse:

Qur'ān interpreters stated that this verse is about the man who marries a woman without specification of a certain amount of dowry then he divorces her before touching her. The woman in this case has the right to be compensated with 'mut'ah' but she is not compensated with the complete dowry according to the consensus of scholars.

The scholars had different opinions with regards to the 'mut'ah' of the divorced wife in other different scenarios. Some scholars stated that all divorced women have the right to be compensated with 'mut'ah' in any case of divorce and the court can take from the divorcee's wealth as it may take money to pay off his debts. This applies to marriage before or after consummation and regardless of the husband's specified or unspecified amount of dowry as long as the divorce is initiated by the husband. If the divorce is by the wife 'Khul'', then she has no right for compensation or dowry according to Alḥassan, Sa'īd ibn Jubayr, Abī Al'ālīah, and the choice of Muḥammad Jarīr Aṭabariyy who said: "Allah made it obligatory that all divorced women should be compensated without any distinction." The meaning of the verse according to this opinion is: "There is no blame on you if you divorce your wives before touching them whether you have specified

a dowry or not (123/A) because there are two types of married women: a woman who had a specified amount of dowry or a woman who hadn't a specified one." There is no blame on divorcing any of the two types who were not touched before consummation of marriage but had a specified amount of dowry and also who hadn't a specified amount of dowry. It is not possible that the meaning is that there is no blame on divorcing untouched women or those who hadn't specified amount of dowry. The 'mut'ah' was general about all divorced women. Others stated that compensation is obligatory for all divorced women except for those who had specified amount of dowry before being touched (sexual intercourse). Women in this case has no 'mut'a' and has the right to be paid half of the specified dowry. This is the opinion of Ibn 'Umar, Nāfi', 'aṭā', Mujāhid, and the school of thought of Ashāfi'iyy. The meaning of the verse in this case is: "There is no blame on you if you divorced your wives before touching them and before specification of the amount of dowry." Then Allah commanded husbands to compensate women. The compensation in the verse may be referring to the divorced women who didn't have a specified amount of dowry before being touched and that ones who had specified amount of dowry are not included in the verse. The ruling of the verse is general about women who had a specified amount of dowry and those who didn't. But the next verse: ﴿And if you divorce them before consummating the marriage﴾ restricts the meaning to refer to divorced women who had no specified amount of dowry.

Azzuhriyy said: "These are two types of compensations; the judge can choose one of them and the other is an obligation. The one that the judge should give a verdict about is when a man divorces his wife (123/b) before specifying an amount of dowry but he still consummates the marriage. In this case, the man should compensate the wife. This is the interpretation of ﴿is an obligation on the good-doers﴾. The other verdict is not taken by the judge and must be mandatory between the servant and His Master: a man who divorces his wife before consummation but has specified an amount of dowry. This is the interpretation of ﴿is an obligation on those who are mindful of Allah﴾

Others stated that all scenarios are not mandatory. A compensation is an act of good deeds. The command in the verse is only for recommendation. This is the opinion of Abū Ḥanīfah. Ibn Sereen narrated that a man divorced his wife after consummating the marriage, so she filed a suit to Shurayḥ (a very famous judge) to receive compensation. Shurayḥ said to the man: "Do not reject being a man of good deeds and do not reject being a man of those who are mindful of Allah." Shurayḥ didn't force the man to pay the compensation at all.

There are different opinions with regards to the amount of compensation. Ibn 'Abbās, Asha'biyy, Azzuhriyy, and Arrabī' ibn Anas said: "The top one is a servant, the average one is three garments: a long headcover (khimar), lower garment, and a house dress and the lowest one is a cover (to protect the woman from coldness or heat) or a small amount of silver." Alḥassan said: "Thirty Dirhams." Shurayḥ used to give verdict of the amount of compensation as 500 Dirhams.

'Abdurraḥmān ibn 'Awf gave a black servant to Um Abī Salamah as a compensation. Alḥassan ibn 'Aliyy (May Allah be pleased with him) gave 10000 Dirhams as compensation to his divorced wife and she said: "It is a small amount of compensation as it is from a departing beloved person." Abū Ḥanīfah said: "The amount of compensation is half of 'mahr 'al mithl' which is a dowry similar to that of her peers. It shouldn't be more than that." The correct opinion is that the compensation should be according to the richness or poverty of the husband as it was mentioned in the verse. Allah hasn't said: "Compensate them according to their levels and the level of their peers (the wives)." The financial capacity of the man is the one taken into consideration and not the financial capacity of the woman.

Ibn Abī Zā'idah via Ṣāliḥ ibn Ṣāliḥ said: "'Āmir was asked about the amount of compensation for the wife so he said: 'According to the husband's financial capacity.'"

The details of the rulings derived from the verse:

A marriage is Valid for The one who marries a wife without specification of an amount of dowry then the and if the wife askes for a specified amount

of dowry, the husband is obligated to set a specified amount of it for her. If he hasn't specified an amount for her and consummated the marriage, then she has the right to get a complete dowry that is similar to her peers. If the husband divorced her before consummation, then she has the right to receive compensation but there is no dowry for her but if he died before consummation of marriage then she has the right to receive a similar dowry to her peers. If he died before consummation and specification of an amount of dowry then according to one opinion, she has the right to receive 'mahr 'al mithl'; this is the opinion of the people of Iraq. The evidence for this is the Ḥadīth about Barūa' bint Wāshiq Alashja'īah whose husband died before consummation and specification of the amount of dowry. The Prophet Muḥammad's verdict (PBUH) was that she receives a dowry that is no less nor lavishly more than the dowry of her peers as well as that she had the right to take her portion of inheritance and that she had to stay for a period of 'idah. The second opinion stated that she has the right to inherit her portion and has to observe 'idah and she has no right to receive the dowry. She also has the right to receive compensation as if she was divorced before consummation and specification of dowry. (Weak narration) This is the opinion of 'Aliyy (May Allah be pleased with him). 'Aliyy used to say the following about the Ḥadīth of Barūa': "We do not accept an opinion of a Bedouin from Ashja' to be elevated above the Book of Allah and the tradition of Prophet Muḥammad (PBUH) ."

[Qur'ān 2:237]: ﴿And if you divorce them before consummating the marriage﴾ this verse is about a man who marries a woman then divorces her before consummation and after specification of an amount of dowry. In this case she gets no more than half of the dowry. She doesn't have to observe 'idah but if he dies before the marriage was consummated then all scholars agree that she has the right to receive all the dowry and inheritance and she has to observe 'idah. (124/B)

The word "touching" in the verse refers to sexual intercourse. Abū Ḥanīfah and his students said: "If a man was alone with his wife (Khalwah) without engaging in intercourse, then he divorced her before consummation; all the

dowry must be given to the wife and she also has to observe 'idah. (Weak narration) This opinion is based on what Ibn Mas'ūd said: "The verdict of the rightly guided Caliphs on a man who sits with his wife inside a place that is even closed with curtains has to pay the complete dowry and the wife has to observe 'idah if the husband divorces her."

Ashāfi'iyy's verdict doesn't require a complete dowry nor observation of 'idah if the divorce took place before consumption of marriage based on the apparent meaning of the verse.

Shurayḥ said: "Allah didn't say anything related to closed doors or curtains. If the man claimed that he hasn't consummated the marriage, then the wife deserves half of the dowry." This is the opinion of Ibn 'Abbās.

This verse abrogates the other verse in Surat Al'aḥzāb: ﴿O believers! If you marry believing women… so give them a ˹suitable˺ compensation﴾. When this verse was revealed, it abrogated the one before it and mandated half of the specified amount of dowry before consumption but she doesn't have the right to receive compensation as Allah says: ﴿And if you divorce them before consummating the marriage﴾ a divorce before sexual intercourse ﴿but after deciding on a dowry﴾ the specification of an amount of dowry. The word 'farḍ' originally means incision as in the statement: 'the carving of the place of the gutter or the trimming of arrows 'farḍa'. A portion is called 'farīḍah' because it is cut from something ﴿pay half of the dowry﴾ Assulamiyy read 'Nuṣf' throughout Qur'ān with a 'Dammah' on the 'nūn'. These are two different dialects ﴿unless the wife graciously waives it﴾ 'ya'fūn' is 'Manṣūb' with the word ''inn' but the feminine plural has the same form whether it was 'marfū'', 'Manṣūb' or 'majzūm'. All forms end with 'nūn. If it weren't for this rule, it would have been identical to the masculine plural of the verb 'Ya'fū' (125/A) ﴿unless the one who holds the marriage tie waives [his right]﴾ Alḥassan read it as: "ya'f" with 'sukūn' on the 'fā''. Probably, he didn't want to read with 'fatḥah' on 'wāw' or 'Dammah' due to heaviness of the word. There are different opinions with regards to the one who holds the

marriage tie. Some stated that the wife is the one who can waive her right as long as she has married before 'thayib', and were mature and an adult. But if the wife wasn't married before 'bikr' and wasn't mature, then the guardian can waive half of the dowry even if the wife refuses that. And if the wife waived her right and the guardian refused that, then the wife's opinion is the accepted one. But if the guardian waives the right of the woman and the woman rejects that, then the guardian's opinion is the accepted one, except if the guardian intended to harm the woman. This is the opinion of 'alqamah, the students of Ibrāhīm, 'aṭā', Alḥassan, Azzuhriyy, Assudiyy, Abī Ṣāliḥ, Ibn Zayd, Rabī'ah Arra'iyy and the narration of Al'ūfī via Ibn 'Abbās.

[541](1) 'Abdullah ibn Ḥāmid said, Muḥammad ibn Alḥusayn said, Aḥmad ibn Yūsuf said, 'Abd Arrazāq said, Ma'mar via Ṭawūs via his father and via Ismā'īl ibn Sharūs said: "The one who holds the marriage tie is the guardian." 'ikrimah said: "Allah, the Almighty permitted and recommended a waiving of the right. It is accepted that a woman waives her right, but if she opted for tightfistedness, then her guardian waiving her right is acceptable in this case. This is the opinion of the scholars of Al-Ḥijāz but they added a condition which is that the woman must be 'bikr' because the guardian's waiving of the woman's right is not acceptable if she was married before 'thayib'.

(1) **[541] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and it has been narrated from authentic sources through 'Abd al-Razzāq.
- It is in his Musannaf (6/283 (10853)), and Al-Ṭabarī narrated it in his Jami' Al-Bayan (2/544) from Al-Hasan ibn Yaḥyā, who narrated it from 'Abd al-Razzāq. Neither of them has the opinion of Isma'il ibn Shuraḥbīl .
- It will be mentioned about Ṭāwūs that he said: "He is the husband," after being reviewed by Saeed bin Jubayr.
- Ad-Dāraquṭnī mentioned in Al-Sunan (3/281) and Al-Bayhaqī, that Ṭāwūs said, "He is the husband" in Al-Sunan Al-Kubra (7/251). However, Ibn Abi Hatim, Al-Mawardi, Ibn Al-Jawzī, and Ibn Kathir mentioned that Ṭāwūs said, "He is the guardian" in Tafsir Al-Quran Al-Azim (2/445) by Ibn Abi Hatim, Al-Nukat Wa Al-'Uyun (1/307) by Al-Mawardi, Zad Al-Masir (1/281) by Ibn Al-Jawzī, and Tafsir Al-Quran Al-Azim (2/390) by Ibn Kathir.

Others stated that the one who holds the marriage tie is the husband. The husband may waive his right by paying the whole amount of dowry (125/B). This is the opinion of 'Aliyy, Sa'īd ibn Almusayib, Asha'biyy, Mujāhid, Muḥammad ibn Ka'b Alquraẓiyy, Nāfi', Arrabī', Qatādah, Ibn Ḥayān, Aḍaḥāk, and a narration of 'Ammār ibn Abī 'Ammār via Ibn 'Abbās. It is also the opinion of the Iraqi school of thought. According to this opinion, the guardian has no right to waive the woman's right even if she was married or unmarried before. This opinion is based on the fact that the consensus of scholars is that the guardian doesn't have the right to waive the woman's right of dowry before the divorce, therefore, the waiving of the woman's right after divorce is not Valid too. The consensus is also that the guardian cannot give any amount of the woman's money to the husband without her approval after the 'idah of the divorce. The same applies to the waiving of the woman's right of half the dowry; she has the right to take the decision that pleases her with regards to any amount of her wealth. The consensus is also that some guardians cannot waive the woman's right at all: the paternal cousins and the fraternal nephews. Allah hasn't made the rulings in this verse different.

[542][(1)] Abū 'Abdullah Annuṣaīriyy said Abū Al'abbās Almasarjisiyy said, Shaybān ibn Farūkh said, Jarīr ibn Ḥāzim said, 'īsā ibn 'Āssim said that he heard Shurayḥ say: "'Aliyy ibn Abī Ṭālib (May Allah be pleased with him)

(1) **[542] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, No criticism nor praise was found for the sheikh of the compiler, and it has been narrated through authentic paths from Jarir ibn Ḥazm.

The authentication of Ḥadīth:

- al-Ṭabarī narrated it in "Jami' al-Bayan" 2/543, 545 through the path of Ibn 'Aliyah and 2/545 through the path of Ibrahim. And Waki' narrated it in "Akhbar al-Qudat" 2/195 through the path of Abdullah bin al-Mubarak. And Ibn Abi Ḥātim narrated it in "Tafsir al-Quran al-'Azim" 2/445 (2360) through the path of Abu Dāwūd al-Tayalisi. And ad-Dāraquṭnī narrated it in "Al-Sunan" 3/278 through the path of Abu Nu'aim. And Al-Nahhas narrated it in "Ma'ani al-Quran al-Kareem" 1/233 and Al-Bayhaqī in "Al-Sunan Al-Kubra" 7/251, both through the path of 'Ubaidullah bin 'Abdul-Majid. And Ibn Hazm narrated it in "Al-Muhalla" 9/512 through the path of Hujaj bin Munhal, all of them narrated it from Jarir ibn Hazim.

asked me about the one who holds the marriage tie so I responded: "The guardian", he said: "No, it is the husband."

It is narrated that a man married his sister to a man who divorced her before consummation of marriage so the brother waived the right of the woman to receive the dowry. Shurayḥ accepted his action and said: "I waive the rights of all the women of the tribe of Banū Murrah." Asha'biyy said: "No, by Allah, Shurayḥ hasn't given such poor and idiotic verdict than this one! The brother cannot waive the right of the woman to receive her dowry!" Shurayḥ then changed his verdict and said: "It is the husband."

[543](1) 'Abdullah ibn Ḥāmid said, (126/A) Alḥassan ibn Ya'qūb said, Aḥmad ibn Alkhalīl said, Abū Annaḍr said, Al-Mas'ūdī via Alqāsim said: "The chieftains of Kūfah used to go to Shurayḥ to raise a dispute by reciting the following verse: ﴿unless the one who holds the marriage tie waives [his right]﴾. Shurayḥ used to kneel and say: "It is the husband."

Shu'bah via Abī Bishr via Sa'īd ibn Jubayr said: "It is the husband." Ṭawūs and Mujāhid said: "It is the guardian" so I discussed the matter with them until they changed their opinion and followed Sa'īd's opinion and said: "It

(1) **[543] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, No criticism nor praise was found for the sheikh of the compiler, and Abu al-Nadr narrated it from al-Mas'udi after he had become mixed up (with other narrators).
- Al-Ṭabarī narrated it in "Jami' al-Bayan" 2/548 through the path of Sufyan ibn Waki' bin al-Jarrah from his father. And Waki' narrated it in "Akhbar al-Qudat" 2/292 through the path of 'Ali bin 'Abd al-'Aziz al-Warraq who said: Abu Nu'aim narrated to us, both of them narrated it from al-Mas'udi. However, the chain of al-Ṭabarī is weak because of the weakness of its sheikh, Sufyan bin Waki'. But the chain of Muhammad ibn Khalaf, known as Waki', is authentic, and 'Ali bin 'Abd al-'Aziz, who is Al-Baghawi, is trustworthy.
- 'Abd al-Razzāq narrated it in his "Musannaf" 6/284 (10859), and Ibn Abi Shaybah in his "Musannaf" 6/204 (17151, 17152), and Waki' in "Akhbar al-Qudat" 2/248, 270, 279, 284, 316, 328, 343, and Al-Tabari in "Jami' al-Bayan" 2/546, 547. And Ad-Dāraquṭnī in "Al-Sunan" 3/281 and Al-Bayhaqī in "Al-Sunan Al-Kubra" 7/251-252. All of them narrated it from Shurayh that he said: "The one who holds the knot of marriage is the husband."

is the husband who waives his right." 'Amr ibn Shu'ayb narrated a 'mursal' Ḥadīth (the chain of narration doesn't include a companion), That the Prophet Muḥammad (PBUH) said: "The one who holds the marriage tie is the husband who waives his right."

The husband waives his right by giving the whole dowry to the wife. 'Abd Arrazāq via Ma'mar via Ṣāliḥ ibn Kaysān said: "Jubayr ibn Muṭ'am married a woman then he divorced her before consummation of marriage so he gave her the whole dowry and said: "It is better to waive the right." This was based on his understanding of the verse: ﴿unless the one who holds the marriage tie waives [his right]﴾

The meaning of the verse in this case means: "The one who holds the marriage tie is the one who can marry without a guardian before the divorce (the husband)." The word 'Nikāḥ' had the definite article ''Al' therefore the demonstrative pronoun 'hā'' was removed from the word 'Nikāḥ'. Annābighah said: "Allah gave them merits that weren't given to anyone else… they were also given sharp minds." (The poet used the word minds 'aḥlām' with the definite article and removed the demonstrative pronoun 'hā'' at the end of the word. The same rule applies to ''uqdat annikāḥ': his marriage tie. ﴿Graciousness is closer to righteousness﴾ Sībawaih stated that this statement is in state of 'raf'' due to being in the beginning of the sentence: "and waiving the right is close to righteousness", the 'lām' means 'ilā' in this verse. The verse is directed to men and women because when the addressed are men and women then the verb comes in the masculine form. The meaning of the verse is: "The waiving of rights of men to women and the waiving of rights of women to men are closer to righteousness." Waiving the rights of others is recommended." It is known that the statements are not as strong as commands when something is obligatory or prohibited. Asha'biyy read "Ya'fū' with 'yā'' as it is a predicate of the one who holds the marriage tie. ﴿And do not forget kindness among yourselves﴾ 'Aliyy ibn Abī Ṭālib and Abū Dāwūd Annakh'iyy (this man fabricates Ḥadīths) read the verse as: "Tanāsū"

with ''alif' in the middle to show interaction as in the verse: ﴿nor call each other by offensive nicknames﴾. Yaḥīā ibn Ya'mur read 'tanswiā' with 'kasrah' under the 'wāw' while others read it with 'Dammah' on the 'wāw'. 'faḍl' means that the husband gives a full dowry to the wife or the wife waives her right to receive half of the dowry. Allah, the Almighty encouraged men and women not to forget kindness and good treatment and commanded them both to opt for waiving their rights ﴿Surely Allah is All-Seeing of what you do﴾

[Qur'ān 2:238]: ﴿Observe the ˹five obligatory˺ prayers﴾ perform your prayers consistently at the right time and within the boundaries set by Allah. You must also observe bowing down, prostrating, and sitting down during prayers. Every mention of prayer in the Qur'ān is tied with consistency. The obligatory prayers are five and the middle prayer is especially mentioned here to highlight its importance. This is equivalent to: ﴿if anyone is an enemy of God, His angels and His messengers, of Gabriel and Michael.﴾, Gabriel and Michael were especially mentioned. Allah also says: ﴿In both will be fruit, palm trees, and pomegranates﴾ the pomegranates were specifically mentioned to highlight the importance and the same applies to the middle prayer in the verse.

'Ā'ishah read "salah" with 'fatḥah' because it is an object of a removed verb that encourages Muslims to follow it. Qālūn via Nāfi' read 'alwusṭā' with the letter 'ṣād' because it is very close to the 'tā'' as they are both letters of elevation (Isti'lā'). These are two dialects like 'Ṣirāṭ', 'ṣodgh', 'busāq', 'ṣūq', 'sundūq', and 'ṣaqar' with 'sīn' and 'ṣād'. (127/A)

'Wusṭā' is the feminine form of 'wasaṭ'. It means the best and fairest of something as the best of all things is the middle ground. Allah, the Almighty says: ﴿And so We have made you ˹believers˺ an upright community﴾ the most righteous and fairest of all. and Allah also says: ﴿'Awsatahom' The most sensible of them said﴾ the best man among them.

A Bedouin was complimenting the Prophet (PBUH) by saying: "You are the best of all people in all merits… and you are the noblest among all people, too."

Scholars had different opinions with regards to the middle prayer. Sa'īd ibn Almusayib said: "The companions had a strong difference of opinion about it", he said that while he was entangling fingers of both hands. Some stated that it is Fajr like Mu'ādh, 'Umar, Ibn 'Abbās, Ibn 'Umar, Jābir Ibn 'Abdullah, 'aṭā', 'ikrimah, Arrabī', Mujāhid, and 'Abdullah ibn Shaddād ibn Alhād.

(Weak narration) [544](1) Abū Aḥmad Muḥammad ibn Aḥmad ibn Muḥammad ibn Shādhān Arrāzī said, Abū Muḥammad 'Abdurraḥmān ibn Abī Ḥātim Arrāzī said, Abū Sa'īd Al'ashaj said, Zayd ibn Ḥubāb via Mu'āwīah ibn Ṣāliḥ via Mūsā ibn Mawhib said: "I heard Abā "Umamahh responding to a question about the middle prayer as follows: "I think that it is nothing but Fajr prayer."

[545](2) 'Abdullah ibn Ḥāmid said, Muḥammad ibn Alḥusayn said, Aḥmad

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(1) **[544] The assessment of the reliability of the chain of transmitters:**
- Its chain of transmission is weak, and it includes Musa ibn Muhab, who is unknown.

The authentication of Ḥadīth:
- The narration can be found in "Tafsir al-Quran al-Adheem" by Ibn Abi Ḥātim 2/448 (2376), but he narrated it from Bahr bin Nasr who said: Ibn Wahb narrated to me on the authority of Muawiyah. Therefore, Ibn Abi Ḥātim may have transmitted it with two chains of transmission.
- It is also narrated by Ibn Abi Shaybah in his "Musannaf" 3/581 (8681) on the authority of Zaid bin Hubab.

(2) **[545] The assessment of the reliability of the chain of transmitters:**
- In its chain of transmission, the sheikh of the compiler was not mentioned by any criticism or praise, and Ismail bin Sharous was accused by his student Muammar.

The authentication of Ḥadīth:
- Al-Suyūṭī attributed it to 'Abd al-Razzāq in his "Al-Durr al-Munthur" 1/535.
- However, I did not find it in "Al-Musannaf" by 'Abd al-Razzāq, but it was narrated in 1/579 (2206) by Muammar, on the authority of Ibn Tawus in his narration: "I prayed it during the night, in the middle of the night."
- Sa'id ibn Mansur also narrated it in his "Sunan" 3/912 (399), and through him, Abu Amr al-Dani narrated it in his "Al-Mukhtafi fi al-Waqf wa al-Ibtidaa" (p. 188). On the authority of Sufyan bin 'Uyaynah, who narrated from Ibn Tawus, who narrated from his father, who said: "It is the morning prayer." This chain of transmission is authentic.
- Al-Suyūṭī attributed it to Sufyan bin 'Uyaynah in his "Al-Durr al-Munthur" 1/535.
- Ibn al-Mundhir also mentioned it on the authority of 'Ikrimah in his "Al-Awsat" 2/367, and Al-Bayhaqi in his "Al-Sunan al-Kubra" 1/462, and Ibn Abdul Barr in his "Al-Tamheed" 4/284.
- Ṭabarī also narrated it in his "Jami' al-Bayan" 2/566, on the authority of Ibn Humaid

ibn Yūsuf said, 'Abd Arrazāq said, Ma'mar via Ibn Ṭawūs via his father and Ismā'īl ibn Shirwas via 'ikrimah said: "It is the Fajr prayer", he was talking about the middle prayer. This is the choice of Ashāfi'iyy (May Allah's mercy be granted to him). The evidence of that is the narration of Arrabī' via Abī Al'ālīah who prayed Fajr with the companions of the Prophet Muḥammad (PBUH) and then asked them: "What is the middle prayer", they said: 'This one that you prayed.'"

(127/B) As it is a prayer between two day-prayers and two night-prayers. And 'ikrimah narrated via Ibn 'Abbās said: "It is the Fajr prayer as it is in the middle of day and night. It is prayed in the darkness of night mingled with the whiteness of morning. It is the most missed prayer by people." Fajr cannot be prayed in Qaṣr or Jam' and it is between two prayers that can be prayed in Jam' (together). Allah in the Qur'ān highlighted the significance of Fajr prayer in the following verse: ﴿and the dawn prayer, for certainly the dawn prayer is witnessed ˹by angels˺.﴾ the angels of night and day witness the Fajr prayer as the prayer is also written in the records of night and day.

There is other evidence that can be understood in the context of the verse. Right after the mention of the middle prayer, Allah says: ﴿and stand in true devotion (qanteen) to Allah﴾ the Qunūt doesn't happen except in the Fajr prayer, therefore it is known that the middle prayer is Fajr prayer. (The Sunnah is like what the Prophet (PBUH) did, he made Qunūt in specific times of danger in all prayers)

This is evidence that Qunūt is permissible. Abū Rajā' Al'aṭaridiyy said: "Ibn 'Abbās prayed as an Imam of the Fajr prayer in Albaṣrah Mosque then he made Qunūt at the end of the prayer before bowing down while raising

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who said: Yahya bin Wadih narrated to us on the authority of Al-Husayn bin Waqid, who narrated from Yazīd al-Nahwi, who narrated from 'Ikrimah, who said: "It is the morning prayer."

- Its chain of transmission is weak, and it includes the weak narrator Muḥammad ibn Humaid al-Razi in the chain of narrators.
- It is also mentioned on the authority of 'Ikrimah by Ibn Abi Ḥātim in his "Tafsir al-Qur'an al-'Azim "2/448, Ibn al-Mundhir in his "Al-Awsat" 2/367, and Al-Bayhaqi in his "Al-Sunan al-Kubra" 1/462.

his hands up. He said after finishing the prayer: "This is the middle prayer in which we were commanded to pray in devotion to Allah."

The evidence for that is also:

[546][(1)] Abū 'Amr Alfurātiyy said, Abū Naṣr Manṣūr ibn Muḥammad

(1) **[546] The assessment of the reliability of the chain of transmitters:**

- In its chain of narration, the sheikh of the compiler and the compiler were not mentioned by any criticism or praise. However, Hanzala is weak, but the Ḥadīth is narrated through authentic routes from Anas.

The authentication of Ḥadīth:

- Narrated by Al-Bazzar in "Al-Bahr Al-Zakhir" and in "Kashf Al-Astar" 1/270 (558) through Muhammad bin Musa Al-Harashi. And narrated by Abu Ya'la in "Musnad" 7/268 (4286) through Ishaq ibn Abi Israel, both from Hammad bin Zaid with the same wording. And they both have an addition: Anas said, "I heard him (the Prophet (PBUH)) saying: 'And make their hearts like the hearts of the women of non-believers.'"
- Al-Haythami said in "Majma' Al-Zawa'id" 2/139: Narrated by Abu Ya'la and Al-Bazzar, and in it is Hanzala bin 'Ubaid Allah Al-Sudusi, who was weakened by Ahmad, Ibn Al-Madini, and a group of scholars, but was declared reliable by Ibn Hibbān.
- And narrated by Ibn 'Adi in "Al-Kamil" 2/422 through the route of Sa'eed bin Abi 'Arubah, from Hanzala bin 'Ubaid Allah, with the wording: "The Prophet (PBUH) delayed a month while invoking curse upon these people."
- Narrated by Al- Bukhāri in the chapter of Witr prayer, the chapter of Qunut before and after Ruku' (1001), and by Muslim in the chapter of mosques, the chapter of the recommendation of Qunut in all prayers (677) (298), and by Abu Dāwūd in the chapter of prayer, the chapter of Qunut in the prayers (1444, 1445), and by Al-Nasa'i in the chapter of applying the Sunnah, the chapter of Qunut in Fajr prayer 2/200, and by Ibn Mājah in the chapter of Iqamah, the chapter of what is mentioned about Qunut before and after Ruku' (1184), all through the route of Muhammad ibn Sirin. And narrated by Al- Bukhāri (1003) in the book of battles, the chapter of the Riji' expedition (4094), and by Muslim (677) (299), and by Al-Nasa'i 2/200, and by Imam Ahmad in "Al-Musnad" 3/116 (12152), all through the route of Abu Majliz. And narrated by Al-Bukhāri in the chapter of Jihad, the chapter of seeking help through support (3064), and in the book of battles, the chapter of the Riji' expedition (4089, 4090), and by Muslim (677) (304), and by Al-Nasa'i in the chapter of applying the Sunnah, the chapter of cursing in Qunut 2/203, and by Imam Ahmad in "Al-Musnad" 3/115, 180, 191 (12150), (12849), (12990), all through the route of Qatadah.
- Al-Bukhāri narrated it in the Book of Jihad, in the chapter of those who strive in the cause of Allah (2801) and in the chapter of the virtue of His saying, "Glorified be He: {And think not of those who are killed} (2814) and in the book of the Campaigns,

said, Muḥammad ibn Ayūb said, Musadad ibn Musarhad said, Hammād via Ḥanẓalah via Anas said: "The Messenger of Allah (PBUH) made Qunūt in the Fajr prayer after bowing down 'rukū'".

[547][(1)] (Weak Ḥadīth) Aḥmad ibn Abī Alfurātiyy said, Abū 'Uthmān ibn

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in the chapter of the Raji' Campaign (4091), (4095), and Muslim (677), (297) from the route of Ishaq bin Abi Talha. And Bukhari narrated it in the Book of Witr, in the chapter of Qunut before and after the bowing (1002), and Muslim (677, 301, 302), and Imam Ahmed in ((Al-Musnad)) 3/167 (12705), all from the route of Asim. And Al-Bukhāri narrated it in the Book of Campaigns, in the chapter of the Raji' Campaign (4088) from the route of Abdul Aziz bin Suhayb, and Muslim (677), (300, 303) from the route of Anas bin Sirin and Musa ibn Anas, all of them from Anas bin Malik in some form. In most of the narrations, he performed Qunut for a month, and in the narration of Asim and Abdul Aziz ibn Suhayb, he performed Qunut before bowing. Al-Bayhaqī said in ((Al-Sunan Al-Kubra)) 2/208: The narrators of Qunut after bowing are more numerous and more reliable, so it is preferable. Based on this, the righteous caliphs prayed Qunut in the manner most commonly narrated about them.

(1) **[547] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise. Abu Ja'far al-Razi is truthful but forgetful, while al-Rabi' contradicts a group of trustworthy narrators who previously recorded their Ḥadīth in Ḥadīth number (218).

The authentication of Ḥadīth:

- Fahd narrated it in Sharh Ma'ani al-Athar 1/244 by al-Tahawi, and Ad-Dāraquṭnī narrated it in al-Sunan 2/39 and Al-Bayhaqī in al-Sunan al-Kubra 2/201 through the path of Ahmad ibn Muhammad bin Isa, and Ad-Dāraquṭnī narrated it in al-Sunan 2/39 through the path of Ahmad bin Mansur, and al-Baghawi narrated it in Sharh al-Sunnah 3/123 (639) through the path of Muhammad bin Ismail al-Salami, all of them from Abu Nu'aim.
- 'Abd al-Razzāqnarrated it in his Musannaf 3/110 (4964), and through his path, Imam Ahmad narrated it in his Musnad 3/162 (12657), and al-Daraqutni narrated it in al-Sunan 2/39, and Ishaq bin Rahawayh in his Musnad as mentioned in Nasb al-Raya 2/132. Al-Hazimi narrated it in al-I'tibar (p. 97).
- Ad-Dāraquṭnī narrated it in al-Sunan 2/39, and Al-Bayhaqī in al-Sunan al-Kubra 2/210, and al-Khatib in Tarikh Baghdad 10/133 through the path of 'Ubaidullah ibn Musa. Ibn Shahin narrated it in Nasikh al-Hadith wa Mansukhuhu (p. 209-220), and through his path, Ibn al-Jawzi narrated it in al-'Ilal al-Mutanahiya 1/444 (753) through the path of al-Nu'man bin 'Abd al-Salam. Al-Bazzar narrated it in al-Bahr al-Zakhir, see Kashf al-Astar 1/269 (556) through the path of Yaḥyā ibn Bukayr. Ibn 'Adi narrated it in al-Kamil 2/142 through the path of Ja'far al-Ahmar. All of them narrated it from Abu Ja'far al-Razi in a similar way.

Ibrāhīm ibn Ma'qil Annasafiyy said, 'Aliyy ibn 'Abd Al'azīz said, Abū Na'īm said, Abū Ja'far Arrāzī via Arrabī' ibn Anas ibn Mālik said: "I was sitting with Anas and someone told him that The Messenger of Allah (PBUH) (128/A) only made Qunūt for a month, so he responded: 'The Messenger of Allah (PBUH) kept on making Qunūt in Fajr prayer until he passed away.'"

[548](1) (Fabricated narration) Ibn 'Ubaiyy Abū 'Amr Alfurātiyy said,

- In the narration of 'Ubaidullah bin Musa, he cursed them for a month, then he left it. As for the morning, he continued to curse them until he departed from this world.
- Ibn Ḥajar said in al-Talkhis al-Habir 1/245: "The narration of 'Abd al-Razzāq is more authentic than the narration of 'Ubaidullah bin Musa." I say: "Especially since Abu Nu'aim followed it."
- In the narration of Yaḥyā ibn Bukayr, Al-Bazzar reported that the Messenger of Allah (peace be upon him) performed Qunut until he passed away, and Abu Bakr and Umar also did so until they passed away. Al-Bayhaqi said in "Al-Sunan Al-Kubra" (2/201): "This is a sound chain of transmition with a reliable narrator."
- Al-Haythami said in "Majma' Al-Zawa'id" (2/139): "Ahmad and Al-Bazzar narrated it in a similar way, and its narrators are trustworthy."
- However, Ibn Al-Jawzi said in "Al-'Ilal Al-Mutanahiyah" (1/445): "This Ḥadīth is not authentic."
- Ibn Al-Qayyim said in "Zad Al-Ma'ad" (1/276): "The intended meaning is that Abu Ja'far Al-Razi, the owner of Manakir, does not need to rely on what any individual from the people of Ḥadīth has exclusively reported."

(1) **[548] The assessment of the reliability of the chain of transmitters:**

- This Ḥadīth with this chain of transmition is fabricated. Ibrahim bin Al-Hakam was accused of lying by Abu Hatim, even though he had seen him and heard from him, and his father Al-Hakam was abandoned.

The authentication of Ḥadīth:

- Ad-Dāraquṭnī narrated in "Al-Sunan" (2/41) from the path of Muhammad ibn Masbah bin Hilqam, who said: "My father told us that Qais narrated to us from Aban ibn Tughlab from Sa'īd ibn Jubair from Ibn Abbas who said: 'The Messenger of Allah (peace be upon him) continued to perform Qunut until he left this world.'" Al-Daraqutni said in "Al-Sunan" (3/41): "Ibrahim ibn Abi Hara contradicted Saeed's narration. He narrated it from Ibrahim, from Sa'id, from Ibn 'Abbās, who said that Qunut in the Fajr prayer is an innovation."
- Regarding Muḥammad ibn Masbah and his father, Adh-Dhahabī said: "I do not know them." (See "Mizan Al-I'tidal" by Adh-Dhahabī, 4/118 and "Lisan Al-Mizan" by Ibn Hajar, 6/42).
- Ibn 'Adī narrated in "Al-Kamil" (3/48), Ibn Shahin in "Nasikh Al- Ḥadīth wa Mansukhuh" (p. 209-219), and Al-Bayhaqī in "Al-Sunan Al-Kubra" (1/202, 2/209),

Abū Mūsā said, Muḥammad ibn Almusayib said, Alḥassan ibn Muḥammad ibn Ibrāhīm Ajirjāniyy said, Ibrāhīm ibn Alḥakam ibn Ẓahīr stated that his father via Muḥammad ibn 'Abdurraḥmān ibn Abī Laylā via 'aṭā' ibn Abī Rabāḥ via Ibn 'Abbās said: "The Messenger of Allah (PBUH) made Qunūt until he passed away. Abū Bakr, 'Umar, 'Uthmān, and 'Aliyy also did the same thing."

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all from the path of Khalid ibn Dailaj, from Qatadah, from Anas who said: "I prayed behind the Messenger of Allah (peace be upon him) and he performed Qunut, and behind Umar and he performed Qunut, and behind Uthman and he performed Qunut." This is the wording of Al-Bayhaqī, who said: "Khalid bin Dailaj's narration cannot be relied upon."

- Al-Daraqutni reported in his book "Al-Sunan" (2/40), and Al-Bayhaqi in his book "Al-Sunan Al-Kubra" (2/202), through the way of Isma'il bin 'Amr Al-Makki and 'Amr bin 'Ubaid from Al-Hasan, from Anas (may Allah be pleased with him) with similar wording.
- Al- Bayhaqī said, "However, we do not rely on Isma'il Al-Makki or 'Amr bin 'Ubaid."
- Muḥammad ibn Nasr reported in his book "Al-Witr," see "Mukhtasar" (p. 131), (61) through the way of 'Abdul-'Aziz Al-Darawardi, from Humaid, from Anas (may Allah be pleased with him) with similar wording.
- However, Ibn Majah reported in his book "Iqamat Al-Salah," in the chapter of what came regarding the Qunut before and after the Ruku' (1183), through the way of Sahl ibn Yusuf. And Al-Hazimi reported in his book "Al-Itibar" (p. 98) through the way of Isma'il bin Ja'far, both from Humaid, who said: Anas was asked about the Qunut in the Fajr prayer, and he said, "We used to perform the Qunut before and after the Ruku'."
- Al- Būṣīrī said in his book "Misbah Al-Zujaja" (1/220), (423): "Its chain of narration is authentic."
- Al-Nasa'i reported in his book "Al-Tatbiq," in the chapter of leaving the Qunut (2/204), and Al-Tirmidhi in his book "Al-Salah," in the chapter of what came regarding leaving the Qunut (402), and he said, "This Hadith is Hasan Sahih, and most of the scholars act upon it." And Ibn Majah reported in his book "Iqamat Al-Salah," in the chapter of what came regarding the Qunut in the Fajr prayer (1241), and Ibn Hibban in his book "Sahih," as mentioned in "Al-Ihsan" (5/328) (1989), and Imam Ahmad in his book "Musnad" (3/472) (15879), and Ibn Abi Shaybah in his book "Musannaf" (3/258) (7029) through the ways of Abu Malik Al-Ashja'i from his father, who said: "I prayed behind the Prophet ((PBUH)), Abu Bakr, 'Umar, 'Uthman, and 'Ali, and none of them performed the Qunut." Then he said, "O my son, it is an innovation (Bid'ah)."
- Ibn Hajar said in his book "Al-Talkhis Al-Habir" (1/246): "Its chain of narration is Hasan."

Others stated that it is Ẓuhr prayer. This is the opinion of Zayd ibn Thābit, Abū Sa'īd Alkhudriyy, 'Usamah ibn Zayd, and 'Ā'ishah (May Allah be pleased with her).

[549][1] (Weak narration) 'Abdullah ibn Ḥāmid said, Muḥammad ibn

(1) **[549] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, the sheikh of the compiler was not mentioned by any criticism or praise, and the hadith has been narrated through authentic channels from Shu'ba.
- The Authentication of Hadith:
- Narrated by Al-Bukhari in "Al-Tarikh Al-Kabir" (the Great History) 3/434, Ishaaq said: "Abdul Samad narrated to us."
- And Abu Dāwūd narrated it in the book of prayer, chapter of the time of Asr prayer (411), and Ibn Abdul Barr narrated it in "Al-Tamheed" 4/286, and Al-Baghawi in "Sharh Al-Sunnah" 2/236 (389), and Al-Nasa'i in "Al-Sunan Al-Kubra" 1/152 (357), and Imam Ahmad in "Musnad" 5/183 (21594), and through his channel, Al-Muzani narrated it in "Tahdhib Al-Kamal" 21/591, and Al-Tabari in "Jami' Al-Bayan" 2/562, all of them through the channel of Muhammad bin Ja'far. Al-Tahawi also narrated it in "Sharh Ma'ani Al-Athar" 1/167, and Al-Tabarani in "Al-Mu'jam Al-Kabir" 5/125 (4821), and Al-Bayhaqi in "Al-Sunan Al-Kubra" 1/458, all of them through the channel of Amr bin Marzooq, both of them from Shu'ba in the same manner.
- Abu Dāwūd Al-Tayalisi also narrated it in his "Musnad" (p. 87) (628), and Al-Bukhari also narrated it through his channel in "Al-Tarikh Al-Kabir" 3/434. It was also narrated through the channel of Al-Tayalisi: Al-Nasa'i in "Al-Sunan Al-Kubra" 1/152 (361), Ibn Abi Shaybah in his "Musannaf" 3/581 (8682), Al-Bayhaqi in "Al-Sunan Al-Kubra" 1/458, and Al-Diya' Al-Maqdisi in "Al-Ahadith Al-Mukhtarah" 4/100 (1312) from Ibn Abi Dhi'b, from Al-Zubra' ibn Bakkar, from Zuhrah who said: "We were sitting with Zaid bin Thabit when he was asked about the middle prayer. He said, 'It is the Zuhr prayer.' Osama bin Zaid then passed by and was asked about it, and he said, 'It is the Zuhr prayer. The Prophet (PBUH) used to perform it in the heat of the day.' This is the wording of Al-Nasa'i.
- In his book "Al-Sunan Al-Kubra," Al-Bayhaqi stated in volume 1, page 458, that Ibn Abi Dhi'b narrated from Al-Zubairqan bin Amr, who in turn narrated from Zaid and Osama, and others like them, a similar narration.
- Al-Nasā'ī also narrated it in "Al-Sunan Al-Kubra" in volume 1, page 151 (356), through the route of Yahya ibn Sa'īd. Imam Ahmad narrated it in his book "Musnad" in volume 5, page 206, and Al-Tabari narrated it in "Jami' Al-Bayan" in volume 2, pages 562-563. Al-Diyaa Al-Maqdisi narrated it in "Al-Ahadith Al-Mukhtarah" in volume 4, pages 97-98 (1310, 1312) through the route of Yazid bin Haroun. Al-Tahawi narrated it in his explanation of "Ma'ani Al-Athar" in volume 1, page 167, through the route of Khalid bin Abdulrahman. Al-Tabari also narrated it in "Jami' Al-Bayan" in volume 2, pages 561-562, in an abridged version. Both Al-Bukhari and Adam narrated it, and Al-Bukhari also narrated it through the route of Sadaqah and Yaḥyā bin Abi Bakir, all of them from

Ja'far said, 'Aliyy ibn Ḥarb said, 'Abd-Aṣṣamad ibn 'Abd-Alwārith said, Shu'bah via 'Amr ibn Abī Ḥakīm via Azzabraqān via 'Urwah via Zayd ibn Thābit stated that The Prophet Muḥammad (PBUH) used to pray during hot weather and it was the most difficult prayer for the companions as one or two rows only stood behind him in the mosque. People used to be at their homes or in the markets at that time. Therefore, The Prophet Muḥammad (PBUH) said: "I thought about burning the houses of people who have only attended the prayer at home (and missed congregation)." Therefore, Allah revealed this verse: ﴿Observe the ˹five obligatory˺ prayers-especially the middle prayer﴾.

The evidence that the middle prayer is at midday is:

[550](1) (Munqaṭi' 'disconnected' Ḥadīth)Muḥammad ibn Alqāsim Alfārisiyy said, Zāfir ibn Dalān ibn Ma'qil Asharwāniyy said, 'Aliyy ibn Yaḥyā ibn Sulaymān Almuṭwa'iyy stated that his father said, Zuhayr ibn Ḥarb Abū Khuthaymah via

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Ibn Abi Dhi'b who narrated from Al-Zubairqan bin Amr who said, "A group of the Quraysh mentioned it in a similar manner."

- Ibn Kathir stated in his book "Tafsir Al-Quran Al-Azim" in volume 2, page 394, that no one from the companions had met Al-Zubairqan.
- Al-Nasai also narrated it in "Al-Sunan Al-Kubra" in volume 1, page 153 (362), and Al-Tabarani narrated it in "Al-Mu'jam Al-Kabir" in volume 5, page 121 (4808), both through the route of Uthman bin Uthman Al-Ghatafani who said, "Ibn Abi Dhi'b narrated to me from Al-Zuhri, who in turn narrated from Said bin Al-Musayyab who said, 'I was among a group...'" and mentioned it in a similar manner as Zaid bin Thabit.
- Al-Nasai stated in "Al-Sunan Al-Kubra" in volume 1, page 153, that this is a mistake, and the correct narration is from Ibn Abi Dhi'b through Al-Zubairqan bin Amr bin Umayyah who narrated from Zaid bin Thabit and Osama bin Zaid.

(1) **[550] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, there is Zafir, Ali ibn Yaḥyā, and his father, but I did not find biographical information about them. Also, there is a gap in the chain between Abi Muawiya and Al-Qasim.

The authentication of Ḥadīth:

- Not found.
- However, Ibn Shahin narrated it in "Al-Targhib fi Fada'il Al-A'mal" (p. 169) (126) and Al- Suyūṭī attributed it to Ibn Asakir from the Ḥadīth of Awf ibn Mālik, indicating its weakness. Al-Ṭabarānī also mentioned it in "Al-Fayd Al-Qadir" (4/107) where the Prophet (PBUH) said: "The time for the midday prayer is when the sun passes the meridian and the hottest time of the day."

Abī Mu'āwīah who narrated the Ḥadīth of Alqāsim ibn Muḥammad via Abī Idrīs via Abī Dhar via 'Aliyy ibn Abī Ṭālib (May Allah be pleased with them) (128/B) stated that Prophet Muḥammad (PBUH) said: "When the sun starts to move away from a certain spot in the lowest sky, everything starts to glorify Allah. Therefore, Allah, the Almighty commanded us to pray during this time. It is the time in which the doors of the skies are opened and never close until people pray Ẓuhr. This time is a time of accepted prayers."

It is the prayer in the middle of the day and it is the first obligatory prayer and the first prayer which The Prophet Muḥammad (PBUH) and his companions prayed towards the Ka'bah. Congregations and prayers (asking Allah) are specifically made at the time of Ẓuhr on every Friday.

Others stated that it is the Prayer of 'Aṣr. This is the opinion of 'Aliyy, 'Abdullah, Abū Hurayrah, Annakh'iyy, Zir ibn Ḥubysh, Qatādah, Alḥassan, Abī Ayūb, Aḍaḥāk, Alkalbiyy, Muqātil, and the choice of Abū Ḥanīfah.

The evidence of that is:

[551](1) Abū 'Amr ibn Abī 'Uthmān said, Abū Ḥāmid ibn Bilāl said, Aḥmad

(1) **[551] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, the sheikh who compiled the book was not mentioned by any criticism or praise, but the Hadith has been narrated through authentic sources from Qatada.

The authentication of Ḥadīth:

- Narrated by Al-Tirmidhī in his book on prayer, in the chapter on what is mentioned about the middle prayer (182), and he said: "This is a good Ḥadīth." Also, Al- Al-Ṭabarī narrated it in "Jami' Al-Bayan" (2/560) through the route of Abda ibn Sulaiman.
- Furthermore, Al-Tirmidhī also narrated it in his book on interpretation, in the chapter on what is mentioned about Surat Al-Baqarah (2983), and he said: "This is a good and authentic Ḥadīth." Al-Tawusi mentioned it in his book "Mukhtasar Al-Ahkam" (1/446) (164) and attributed it to Qatada by hearing it directly from the Prophet. Al- Al-Ṭabarī also mentioned it in the previous reference. Al-Tabarani also narrated it in "Al-Mu'jam Al-Kabir" (7/200) (6824) through the route of Yazīd ibn Zurai.
- Moreover, Imam Ahmad narrated it in his "Musnad" (5/7) (20082), and Al-Tahawi mentioned it in his book "Sharh Ma'ani Al-Athar" (1/174) through the route of Ru'uh. Imam Ahmad also narrated it in his "Musnad" (5/12) (20128), and Al-Tawusi mentioned it in his book "Mukhtasar Al-Ahkam" (1/447) (165) through the route of Abdulwahab bin Ata. Imam Ahmad also narrated it in his "Musnad" (5/7)

ibn Yūsuf Asulamiyy said, Ḥafṣ ibn 'Abdullah via Ibrāhīm via Sa'īd via Qatādah via Alḥassan via Samurah ibn Jundub stated that The Messenger of Allah (PBUH) said: "The middle prayer is 'Aṣr prayer." In some narrations it is said that Sulaymān (PBUH) missed 'Aṣr prayer as in some interpretations of the verse in Surat 'ṣād' but in fact this is a fabrication about Prophet Sulaymān.

[552][(1)] 'Abdullah ibn Ḥāmid said, Muḥammad ibn Ja'far said, 'Aliyy ibn

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(20082) and (5/13) (20155), through the routes of Muhammad bin Ja'far and Yaḥyā ibn Sa'id.

- Finally, Al-Tabari narrated it through the routes of Muhammad ibn Bakr, Muhammad ibn Abdullah Al-Ansari, Muhammad ibn Bashir, and Abdullah bin Ismail, and Al- Ṭabarānī also mentioned it in "Al-Mu'jam Al-Kabir" (in the previous reference) through the route of Khalid bin Al-Harith, all of them narrated it from Sa'eed bin Abu Aruba.
- The narration of Abdah bin Sulaiman and Yazid bin Zurai on the authority of Sa'id before he start to mix and confuse (i.e., after he was declared unreliable).
- It was narrated by Imam Ahmad in his "Musnad" 5/22 (20255), Ibn Abi Shaybah in his "Musannaf" 3/584 (8703), Al-Tusi in his "Mukhtasar Al-Ahkam" 1/448 (166), Al-Tahawi in his "Sharh Ma'ani Al-Athar" 1/174, and Al-Bayhaqi in his "Al-Sunan Al-Kubra" 1/460 through the route of Hammam.
- It was also narrated by Imam Ahmad in his "Musnad" 5/8 (20091), Al-Tusi in his "Mukhtasar Al-Ahkam" 1/448 (166), and Al-Rawiyani in his "Musnad" 2/48 (508) through the route of Aban ibn Yazīd.
- It was narrated by Al-Tabari in his "Jami' Al-Bayan" 2/560, Al- Ṭabarānī in his "Al-Mu'jam Al-Kabir" 7/200 (6823), and in "Musnad Al-Shamyyin" 4/29 (2642) through the route of Sa'id bin Bashir.
- It was narrated by Al-Tabarani in his "Al-Mu'jam Al-Kabir" 7/200 (6826) through the route of Shu'bah, all from Qatadah in a similar way.
- It was narrated by Al-Tabari in his "Jami' Al-Bayan" 2/557 and Al-Rawiyani in his "Musnad" 2/43-44 (790, 791) through the route of Isma'il bin Muslim on the authority of Al-Hasan Al-Basri.
- Al-Tirmidhi said in his book on prayer, in the chapter on what is mentioned about the middle prayer after Ḥadīth number (182): Muhammad said: Ali said: Hearing Al-Hasan from Samurah is authentic, and this Ḥadīth was used as evidence.

(1) [552] The assessment of the reliability of the chain of transmitters:

- In its chain of transmission, the sheikh of the compiler was not mentioned by any criticism or praise, and Ibn Fudayl did not meet Shuqayq bin 'Aqabah. The Ḥadīth has been narrated through authentic channels from Fudayl bin Marzouq through Shuqayq.

The authentication of Ḥadīth:

- Abu Nu'aym narrated it in Al-Mustakhraj 'ala Sahih Muslim (2/230, 1407) through

Ḥarb said, Ibn Fuḍayl via Shaqīq via 'Uqbah via Albarā' ibn 'āzib: "The verse was first revealed when The Prophet Muḥammad (PBUH) was alive (PBUH) as follows : "Observe the ˹five obligatory˺ prayers and 'Aṣr prayer." Then the verse was abrogated by: "Observe the prayers-especially the middle prayer." Zāhir asked: "Is it 'Aṣr prayer?" He responded: "I have just told you about the revelation and abrogation of it." And Allah knows best.

(Difference of opinion about the weakness of the narration) [129] (1)[553/A]

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the route of Sahl bin 'Uthman, who said: Ibn Fudayl narrated to us, saying: Al-Fudayl Ibn Marzuq narrated to us from Shuqayq bin 'Aqabah regarding the Ḥadīth.

- It was also narrated by Muslim in his book of mosques, in the chapter about the evidence for the one who said that the middle prayer is the 'Asr prayer (630), and by Imam Ahmad in his Musnad (4/301, 18673), and by Abu Nu'aym in Al-Mustakhraj 'ala Sahih Muslim (2/230, 1407), and by Al-Khateeb in Al-Asma' Al-Mubhama (98, 53), all through the route of Yaḥyā ibn Adam.
- Al- Ṭabarī also narrated it in his Jami' Al-Bayan (2/560), and Al-Hakim in Al-Mustadrak (2/309), saying that this is a Sahih Ḥadīth according to the standards of Muslim, but they did not include it. Al-Bayhaqi also narrated it in his Al-Sunan Al-Kubra (1/459) through the route of Abū Ahmad Al-Zubayri.
- It was also narrated by Al- Ṭabarī in his Jami' Al-Bayan through the route of 'Ali Al-Sada'i, and by Abu 'Awanah in his Musnad (1/295, 1040), and by Al-Tahawi in his Sharh Ma'ani Al-Athar (1/173) through the route of Muḥammad ibn Yusuf Al-Faryabi.
- Abu 'Awanah also narrated it in his Musnad (1/295, 1040), and Al-Ruyani in his Musnad (1/288, 430) through the route of Yaḥyā ibn Abi Bakr. Abu 'Awanah also narrated it in his Musnad (1/295, 1040) through the route of Abu Nu'aym. Al-Khateeb also narrated it in his Al-Asma' Al-Mubhama (98, 53), and Al-Mizzi in his Tahdhib Al-Kamal (13/557) through the route of Muḥammad ibn Sabiq, all of them narrating from Fudayl bin Marzouq regarding the Ḥadīth.
- Muslim commented on it through Al-Ashja'i, through Sufyan Al-Thawri, through Al-Aswad bin Qais, through Shuqayq bin 'Aqabah in its wording.
- Abu 'Awanah also linked it in his Musnad (1/295, 1041), and Abu Nu'aym in Al-Mustakhraj 'ala Sahih Muslim (2/230, 1408), and Al-Bayhaqi in Al-Sunan Al-Kubra (1/459), all through the route of Ibrahim bin Abi Al-Layth, from Al-Ashja'i regarding the Ḥadīth.
- Ibn Ḥajar mentioned in "Al-Nukat Al-Zaraf" (2/20): And Mahran bin Abi Omar Al-Razi reported it from Sufyan al-Thawri, and no one else reported it from Sufyan except for those two.

(1) **[553] The assessment of the reliability of the chain of transmitters:**

- In its chain, the sheikh of the compiler was not mentioned by any criticism or praise, and Nafi' did not hear from Hafsah. The Ḥadīth has multiple paths from Hafsah and various supporting evidences, making it a good narration for others.

'Abdullah ibn Ḥāmid said, Muḥammad ibn Alḥusayn said, Aḥmad ibn Yūsuf

The authentication of Ḥadīth:

- Al- Ṭabarī narrated it in "Jami' Al-Bayan" (2/556) from Al-Muthanna. And Ibn Abi Dāwūd narrated it in "Al-Masahif" (p. 86) from his uncle and Ishaq bin Ibrahim, all from Al-Hajjaj. According to Al- Ṭabarī, it refers to "Al-Salat Al-Wusta," which is the Asr prayer. But Ibn Abi Dāwūd did not mention it exactly, and he referred to the following narration, which includes "Al-Salat Al-Wusta" and "Al-Asr" prayers.
- However, Muḥammad ibn Bashar contradicted them and narrated it from Ibn Abi Dāwūd in "Al-Masahif" (p. 85) and said: "We did not write it from anyone except Al-Hajjaj, from Hammad, from Ubaid Allah, from Nafi', from Ibn Umar, from Hafsah."
- Al-Ṭabarī also narrated it in "Jami' Al-Bayan" (2/563), and Ibn Abi Dāwūd narrated it in "Al-Masahif" (p. 86) from the path of Abdul Wahab. Isma'il Al-Qadi also narrated it, as Ibn Abdul Barr mentioned in "Al-Tamheed" (4/281), and Al- Bayhaqī narrated it in "Al-Sunan Al-Kubra" (1/462) from the path of Hammad ibn Zaid, both from Ubaid Allah, referring to "Al-Asr" prayer. At the end of the narration, Nafi' said: "I read that Quran and found the letter 'waw' in it."
- Ibn Abdul Barr mentioned in "Al-Tamheed" (4/281): "This is a good and authentic chain of narration from Hafsah's Ḥadīth."
- Al-Bayhaqi mentioned in "Al-Sunan Al-Kubra" (1/462): "This is a Musnad narration, although it includes a discontinuity from Nafi', but he confirmed it by reporting his vision."
- 'Abd al-Razzāq narrated it in his Musannaf (1/578, no. 2202) from Ibn Jurayj, from Nafi' as a mawquf narration. Abu Ya'la also narrated it in his Musnad (13/5, no. 7129), as well as Ibn Abi Dāwūd in al-Masaahif (p. 86), al-Tahawi in Sharh Ma'ani al-Athaar (1/172), and al-Dimyati in Kashf al-Mughatta' (p. 88, no. 109), all of them through the narration of Ibn Ishaaq, who said: Abu Ja'far Muḥammad ibn Ali and Nafi' reported to me that 'Amr ibn Raafe', who was a freed slave of 'Umar, reported to them from Hafsah in similar wording.
- Amr ibn Raafe' was narrated from by more than one narrator. Al-'Ajli said he was trustworthy, and Ibn Hibbān mentioned him in al-Thiqaat and said he was acceptable. Ibn Shahin in Taareekh Asmaa' al-Thiqaat (2/176), Ibn Hibbān in al-Thiqaat (5/176), and Ibn Ḥajar in Taqreeb al-Tahdheeb (p. 5029) also mentioned him.
- Al-Bayhaqi mentioned this Ḥadīth in al-Sunan al-Kubra (1/463) and noted that Ibn Isḥāq contradicted the narration of Zaid ibn Aslam and Ubaidullah ibn Umar in the chain and the text, where they said "from 'Umar ibn Raafe'," whereas it should have been "from Amr ibn Raafe'," and the name 'Umar is not correct, as stated by al- Bukhāri. They also said "it is the 'Asr prayer," whereas it should have been "and the 'Asr prayer."
- Al-Haythami mentioned this Ḥadīth in Majma' al-Zawaid (6/320) and said that Abu Ya'la and its narrators are trustworthy. He also pointed out that the phrase "and the middle prayer is the 'Asr prayer" (wa al-salah al-wusta salat al-'Asr) is incorrect and should have been "the middle prayer, and it is the 'Asr prayer." The latter wording was also reported in al-Matalib al-'Aaliyah by Ibn Hajar (4/91, no. 3554) and in Ithaf al-Khiyarah by al-Busiri (6/349, no. 6001).
- This hadith was also narrated by Ibn Abi Dawud in al-Masaahif (p. 86) through the chain of Isma'eel al-Qaadi from Abd al-Rahman ibn Abdullah, from Nafi', from

said, Ḥajāj said, Hammād said, 'Ubayd Allah via Nāfi' via Ḥafṣah, the wife of The Prophet Muḥammad (PBUH) said to her scribe: "Tell me when you reach the time of prayers so I can tell you about what I heard from The Messenger of Allah (PBUH)." The scribe told Ḥafṣah when he reached the place which has the mention of prayers so she said: "Write! I have heard from Prophet Muḥammad (PBUH) the following: "Observe the ˹five obligatory˺ prayers-especially the middle prayer, 'Aṣr prayer."

Amr ibn Raafe', with similar wording that includes "and the 'Asr prayer."

- Malik also narrated this hadith in al-Muwatta', book of prayer, chapter of the middle prayer. See Al-Muwatta by Abu Mus'ab Al-Zuhri 1/138 (349) and through his chain of narration, it was narrated by Abu 'Ubaid in Fada'il Al-Qur'an (p.292), At-Tahawi in Sharh Ma'ani Al-Athar 1/172, Ad-Dimyati in Kashf Al-Mughatta (p.89, 111), and Al-Mizzi in Tahdhib Al-Kamal 22/22 from Zaid ibn Aslam who narrated from Amr ibn Rafi' while stopping at this point: "and the Asr prayer."
- It was also narrated by Abu 'Ubaid in Fada'il Al-Qur'an (p.292), At-Tabari in Jami' Al-Bayan 2/563 from Sa'id ibn Abi Hilal, and by Ibn 'Abd Al-Barr in Al-Tamhid 4/282 from Hisham ibn Sa'd, both of them narrated from Zaid ibn Aslam, and it was marfu'.
- Ibn 'Abd Al-Barr said in Al-Tamhid 4/280: "This hadith of Hafsah differs in its narration and in its text as well."
- It was narrated by At-Tabari in Jami' Al-Bayan 2/563, Ibn Abi Dāwūd in Al-Masahif (p.87), and by At-Tahawi in Sharh Ma'ani Al-Athar 1/173, and through his chain of narration, it was narrated by Ad-Dimyati in Kashf Al-Mughatta (p.91, 113), all of them from Abu Salama who narrated from Amr ibn Rafi' the freed slave of 'Umar who said: "It was written in Hafsah's Mushaf, and it was mentioned as: 'and the Asr prayer.'"
- It was also narrated by At-Tabari in Jami' Al-Bayan 2/562 and by Ibn Abi Dāwūd in Al-Masahif (p.85), both of them narrated from Shu'bah who narrated from Abu Bishr who narrated from 'Abdullah ibn Yazīd Al-Azdi who narrated from Salim ibn 'Abdullah that Hafsah ordered a person to mention it, and it was mentioned as: "and the Asr prayer."
- At-Tabari also narrated it in Jami' Al-Bayan 2/556 from Hashim who narrated from Abu Bishr who narrated from Salim, and it was mentioned as: "Salat Al-'Asr" without the conjunction "waaw."
- Ibn 'Abd Al-Barr said in Al-Tamhid 4/283: "Likewise, there is a narration that confirms the conjunction 'waaw' in the Ḥadīth of Hafsah, and it is enough to rely on the saying of Nafi': 'I saw the conjunction "waaw" in it.'"
- Al-Zayla'i reported in his book "Takhrīj Aḥādīth wa Āthār al-Kashshāf" (1/155) that Imam Abu Bakr Abdullah bin Abi Dawud al-Sijistani narrated in his book "al-Muṣḥafs" a hadith from Hafsah through around twenty chains of narration, all of which mention "and the 'Aṣr prayer" with a waw. As for the hadith from Hafsah, its supporting evidence is mentioned in the hadith of Aisha, and the authentication of its chains of narration will be mentioned later.

[554][(1)] With the same narration via Hammād via Hishām ibn 'Urwah

(1) **[554] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, no criticism nor praise was found. The Ḥadīth has been narrated through other routes from Hammad, but it is deemed flawed due to contradiction.

The authentication of Ḥadīth:

- At-Ṭabarī narrated it in "Jami' al-Bayan" (2/556) from Al-Muthanna ibn Ibrahim, who said: Al-Hajjaj informed us with a similar narration.
- I couldn't find any information about the sheikh of At-Ṭabarī, and Sheikh Ahmad Shakir stated: Al-Muthanna ibn Ibrahim Al-Amili is frequently narrated by At-Ṭabarī in "Tafsir" and "Tarikh." Hashiyat "Jami' al-Bayan" by At-Ṭabarī (1/176, 186).
- Ibn Abi Dāwūd narrated it in "Al-Masahif" (p. 83) from Abdullah ibn Isḥāq al-Naqid and Abu 'Abd al-Raḥmān al-Azdi, who said: Yazīd, who is Ibn Harun, narrated it from Hammad.
- Hammad's chain and text have been criticized.
- 'Abd al-Razzāq narrated it in his "Musannaf" (1/578, 2201) from Muammar, who narrated it from Hisham ibn Urwah, who said: I recited from 'Ā'ishah 's Mushaf (copy of the Quran), and he mentioned it. In it, there is "and the Asr prayer." It does not mention "it" and it confirms the letter "waw". It is attributed to Hisham's recitation, not his narration from his father.
- Muslim narrated in his book "Al-Masajid wa Mawādi' al-Ṣalāh" (The Mosques and Places of Prayer), in the chapter on the evidence for those who say that the middle prayer is the 'Aṣr prayer (629). Abu Dawood also narrated in his book "Al-Ṣalāh" (Prayer), in the chapter on the timing of the 'Aṣr prayer (410). Al-Tirmidhi narrated in his book "Al-Tafsir," in the chapter on the Surah Al-Baqarah (2982), and he said: "The hadith is good and authentic." Al-Nasa'i narrated in his book "Al-Ṣalāh," in the chapter on preserving the 'Aṣr prayer (1/236), and in his "Tafsir" (1/269, 66). Imām Mālik narrated in his book "Al-Muwatta," in the chapter on congregational prayer, the chapter on the middle prayer (1/138), and Imam Ahmad narrated in his "Musnad" (6/73, 24448) and (6/178, 25450). All of them narrated through the route of Zaid ibn Aslam, from Al-Qa'qa' ibn Hakim, from Abū Yūnus, the freed slave of Aisha, who said: Aisha commanded me to write a Mushaf (copy of the Quran) for her, and she said: "When you reach this verse, inform me: 'Keep the prayers and the middle prayer.'" When I reached it, I informed her, and she dictated to me: "Keep the prayers and the middle prayer, and the 'Aṣr prayer, and stand before Allah in obedience." 'Ā'ishah a said: "I heard it from the Messenger of Allah (PBUH). This is the wording of Muslim's narration.
- Ibn Ḥajar said in his book "Fath al-Bari" (The Opening of the Exalted) (8/197): "Some people argue that the conjunction implies contradiction, so the 'Aṣr prayer would be other than the middle prayer. I respond by saying that the narration of Ali and those who agree with him is the most authentic in terms of chain and clarity.

via his father said: "It was written in the Muṣḥaf of 'Ā'ishah (May Allah be pleased with her) the following verse: "Observe the prayers-especially the middle prayer, 'Aṣr prayer and stand in true devotion to Allah." This verse was read by 'Ubaiyy ibn Ka'b and 'Ubayd ibn 'Umayr.

[555][(1)] 'Abdullah ibn Ḥāmid Alwazān said, Makkiyy ibn 'Abdān said,

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Also, the narration of 'Ā'ishah has been reported by 'Urwa that it was in her Mushaf: 'And it is the 'Aṣr prayer.' It is possible that the 'waw' is extra or it is a conjunction, but a conjunction of a characteristic, not a conjunction of essence. Perhaps the origin of this is found in the narration of Bara'a that it was first revealed as 'And the 'Aṣr,' then it was revealed as a replacement: 'And the middle prayer,' so the narrator combined them."

- Refer to Ibn Abdul Barr's "Al-Tamhid" (4/283), and "Kashf al-Mughatta" by Al-Dimyāṭī (p. 94-97) for further details.

(1) **[555] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, no criticism nor praise was found, and the Ḥadīth has been narrated through authentic sources from Al-A'mash.

The authentication of Ḥadīth:

- It is found in Al-Musannaf by 'Abd al-Razzāq 1/576 (2194), and it was narrated through his chain by Imam Ahmad in his Musnad 1/126 (1036), 1/146 (1246).
- It was narrated by Muslim in his book "Al-Masajid wa Mawadi' as-Salah" (Chapter: The Proof for Those Who Say the Middle Prayer is Asr) 657 (205) from Abu Bakr ibn Abī Shaybah. And it was narrated by Imam Ahmad in his Musnad 1/81 (617), 1/113 (911), both from Abu Mu'awiyah.
- It was narrated by An-Nasa'i in "As-Sunan al-Kubra" 1/152 (358) through the chain of Isa ibn Yunus. And it was narrated by Imam Ahmad in his Musnad 1/151 (1299) through the chain of Shu'bah, both from Al-A'mash.
- It was narrated by Al- Bukhāri in his book "Kitab al-Jihad" (Chapter: Supplication against the Disbelievers for Their Defeat) 2931, and in his book "Kitab al-Maghazi" (Chapter: The Battle of the Trench, which is Al-Ahzab) 4111. It was also narrated by him in his book "Kitab at-Tafsir" (Chapter: Explanation of Surah Al-Baqarah, Verse: {Keep strictly the prayers...}) 4533, and in his book "Kitab ad-Du'at" (Chapter: Supplication against the Disbelievers) 6396.
- It was narrated by Muslim in his book (Chapter: Emphasizing Not Missing the Asr Prayer) 627 (202) and (203), and by Abu Dāwūd in his book "Kitab as-Salah" (Chapter: The Time of Asr Prayer) 409, and by At-Tirmidhi in his book "Kitab at-Tafsir" (Chapter: From Surah Al-Baqarah) 2984, and he said: "This hadith is good and authentic." It was also narrated by An-Nasa'i in his book "Kitab as-Salah" (Chapter: Preserving the Asr Prayer) 1/236, and by Imam Ahmad in his Musnad 1/79 (591), 1/122 (994), 1/135 (1132), 1/137 (1150), 1/152 (1308), 1/153 (1314),

'Abdurraḥmān ibn Bishr said, 'Abd Arrazāq said, Ma'mar and Athawariyy via Al'a'mash and 'Abdullah said, Makkiyy said, 'Abdullah ibn Hāshim said, 'Abdullah ibn Numayr and Abū Mu'āwīah via Al'a'mash via Muslim via Shutayr ibn Shakal via 'Aliyy stated that the Prophet Muḥammad (PBUH) during the battle of Al'aḥzāb (the Battle of the Trench) said: "They made us miss the middle prayer, 'Aṣr prayer. May Allah fill their houses (or graves) with fire." Then the Prophet prayed it between Maghrib and 'ishā' prayers.

It was narrated that a man was sitting with 'Abd Al'azīz ibn Marwān and said: "When I was a little child, Abū Bakr and 'Umar sent me to the Prophet (PBUH) to ask him about the middle prayer so he held my smallest finger and said: 'This is Fajr', then he held the next finger and said, 'This is Ẓuhr', then he held the thumb and said, 'This is Maghrib', then he held the next finger (129/B) and said, 'This is 'ishā', then he said: 'What is the only finger that is left?', I said: ''Aṣr', He said: 'It is 'Aṣr'.""

Some stated that the reason for this is that it is a prayer between two day-prayers and two night-prayers and the Prophet Muḥammad (PBUH) commanded us to be strongly observant of it.

Abū Tamīm Aljayshāhniyy via Abī Baṣrah Alghifāriyy said: "The Messenger of Allah (PBUH) led us in the 'Aṣr prayer and after he finished praying said: 'This prayer was mandatory for people who came before you but they Abandoned it and haven't observed it well, therefore, those of you who observe it will receive a double reward. There is no prayer after it ('Aṣr) until the stars can be seen.'"

1/154 (1327), all through the chain of 'Ubaydah.

- It was narrated by Muslim 726 (204), and by Imam Ahmad in his Musnad 1/135 (1132), 1/152 (1306) through the chain of Yahya al-Jazzar.
- It was narrated by Ibn Mājah in his book "Kitab as-Salah" (Chapter: Preserving the Asr Prayer) 684, and by An-Nasa'i in "As-Sunan al-Kubra" 1/152, and by Imam Ahmad in his Musnad 1/122 (990), 1/150 (1288), all through the chain of Zur ibn Hubaysh, all from 'Ali, with a similar wording.
- Ibn Ḥajar said in Al-Kafi Al-Shafi (1/287): "The Ḥadīth is found in the six books, except that the wording 'Salat al-'Asr' (Asr Prayer) is only found in Sahih Muslim."
- I (the author) said: In the narration of Al-Bukhari (6396) and Abu Dāwūd, it is stated as 'Salat al-'Asr'. Al-Hafiz (Ibn Ḥajar) responded in Fath al-Bari (11/195) to Al-Karamani's claim that the phrase 'Salat al-'Asr' is included from some narrators.

Abū Qulābah via Abī Almuhājir via Buraydah stated that the Prophet Muḥammad (PBUH) said: "Perform 'Aṣr prayer earlier in the cloudy day as whoever leaves the 'Aṣr prayer will have all his good deeds void."

[556][(1)] (The Ḥadīth is sound but this narration is weak) Abū Bakr Muḥammad ibn Muḥammad Albaghdādiyy said, Abū Alqāsim Almanī'iyy said, 'Aliyy ibn Alja'd said, Ṣakhr ibn Juwayrīah said, Nāfi' via Ibn 'Umar stated that the Prophet Muḥammad (PBUH) said: "If anyone misses the 'Aṣr prayer, it is as if he had been cut off from his family and his property."

Qubayṣah ibn Dhu'ayb stated that the middle prayer is Maghrib because it is 3 Rak'ats (units of prayer) which is the middle of 2 and 4 units of prayer. It also cannot be shortened (qaṣr) and it is an odd number that comes after the end of the day.

[557][(2)] (Fabricated) Abū Alqāsim Alḥassan ibn Muḥammad Alfārisiyy

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(1) **[556] The assessment of the reliability of the chain of transmitters:**

- Its chain is weak with the presence of the sheikh of the compiler, narrating munkar (rejected) and abatil (falsehoods),and its weakness is indicated by Al-Khatib. However, it has been narrated through authentic chains from Nafi', so the Ḥadīth is considered good (Ḥasan) through other narrations.

The authentication of Ḥadīth:

- The Ḥadīth is found in Al-Ja'diyat by Abu al-Qasim Al- Baghawī (p. 442, #3013).
- It was also narrated by Imam Malik in Al-Muwatta in the book of Prayer Times, in the chapter of combining the prayers at their appointed times (1/11). It was narrated by Al-Bukhāri in his book Al-Mawāqīt, in the chapter of the sin of missing Asr prayer (552), and by Muslim in his book Al-Masajid, in the chapter of emphasizing not missing Asr prayer (626, #200). Abu Dāwūd narrated it in his book on prayer, in the chapter of the time of Asr prayer (414). Al-Nasa'i narrated it in his book Al-Mawāqīt, in the chapter of emphasizing delaying Asr prayer (1/255). Al- Tirmidhī also narrated it in his book on prayer, in the chapter about unintentionally missing the Asr prayer (175), and he said: "It is a hadith with a good and authentic chain of narrators," through the route of Al-Laith ibn Sa'd. Imam Ahmad narrated it in his Musnad (2/54, #5161; 2/102, #5780), and Al-Darami in his Sunan (1267), both through the route of Ubaidullah ibn 'Umar, all of them from the narration of Nafi', with similar wording.
- It was also narrated by Muslim (626, #201) and Al-Nasa'i (1/255), and Ibn Mājah in his book on prayer, in the chapter of maintaining the Asr prayer (685). Imam Ahmad narrated it in his Musnad (2/8, #4545), and Al-Dārimī in his Sunan (1266), all through the route of Salim ibn Abdullah ibn 'Umar from his father, with similar wording.

(2) **[557] The assessment of the reliability of the chain of transmitters:**

- The Ḥadīth with this chain is fabricated; it contains Ahmad ibn Ya'qub, who inserted

the hadith. And some of the narrators in the chain have no reliable biographies, and the Ḥadīth has been narrated through weak routes from Hishām.

The authentication of Ḥadīth:

- Ibn Duqaiq Al-Eid attributed it in "Al-Imam fi Ahadith Al-Ahkam" 3/523-524 to the author. He said: This hadith was narrated by Abdullah ibn Muḥammad ibn Ja'far, known as Abu Al-Sheikh. And Abu Musa Al-Asbahani mentioned it in "Al-Waza'if." He reported: Abu Al-Qasim Al-Razi informed us: Abdul Aziz bin Muawiya narrated it until the end of its chain.
- I said: I did not find this hadith in the printed compilations of Abu Al-Sheikh. And Abu Al-Qasim Al-Razi is Abdullah ibn Muḥammad ibn Abdul Karim. His student, Abu Al-Sheikh, described him as trustworthy, well-grounded in fundamentals. The same was said by Abu Nu'aim. Refer to "Tabaqat Al-Muhaddithin bi Asbahān" by Abu Al-Sheikh Al-Asbahani 4/259, "Zikr Akhbar Asbahān" by Abu Nu'aim Al-Asbahani 2/76, and "Siyar A'lam Al-Nubala" by Adh-Dhahabī 15/233.
- If this is established, then the responsibility for the Ḥadīth remains on Muḥammad ibn Al-Harith or Abdul Mu'min.
- Al-Iraqi said in "Al-Mughni 'an Haml Al-Asfar" 1/334 (1263): It was narrated by Abu Al-Walid Yunus bin Ubaidullah Al-Saffar in his book on prayer 1/416, and it was narrated by Al-Ṭabarānī in Al-Awsat in an abridged form, and its chain is weak.
- Ibn Shahin narrated it in "Al-Targhib fi Fadail Al-A'mal" (p. 130) (74), and through his chain, Ibn Al-Jawzi narrated it in "Al-Ulal Al-Mutanahiya" 1/458 (778) from Muḥammad ibn 'Awn ibn Amarah, from Hafs bin Jamil, from Hishām ibn 'Urwah, with an addition.
- Ibn Al- Jawzī said in "Al-Ulal Al-Mutanahiya" 1/458: This Ḥadīth is not authentic; it includes Hafs bin Jamil. Ibn Hibban said: He used to make mistakes until he exceeded the limit where his reports can be relied upon when he narrated individually. And it includes Muḥammad ibn 'Awn, to which Yahya said: It is nothing. Al-Nasā'ī said: The Ḥadīth is abandoned.
- Moreover, it was narrated by Al-Ajari in "Fadl Qiyaam al-Layl wal-Tahajjud" (p. 150, no. 46) through the chain of Muhammad ibn 'Awn ibn 'Amara al-'Abdi, who said: "Mukhlad Abu al-Haytham al-Duhan narrated to us from Hisham ibn 'Urwah, with a similar wording."
- I say: What Ibn al-Jawzi narrated regarding Muḥammad ibn 'Awn is only attributed to Muhammad ibn 'Awn al-Khorasani, who is an early narrator who reports from Nafi' and 'Ikrimah. See "Tahdhib al-Kamal" by al-Mizzi, 26/240. It appears to me that there is an error in both chains of narration, and the correct version is: Abu Muhammad 'Awn ibn 'Amara al-'Abdi al-Basri, who is well-known for narrating from Hafs ibn Ghiyath, and he is weak. See "Tahdhib al-Kamal" by al-Mizzi, 22/461, and "Taqrir al-Tahdhib" by Ibn Hajar (5224).
- As for Mukhlad Abu al-Haytham al-Duhan, I did not find any information about him.
- Al-Dhahabi said in "Talkhis al-'Uluw" (p. 154, no. 428): "He [Hisham] fabricated [hadiths]."

said, Abū Bakr Aḥmad ibn Ya'qūb ibn 'Abd Aljabbār Alqurashiyy said, Bishr via Hāshim Alḥashāsh in Baṣrah said, 'Abd Al'azīz ibn Mu'āwīah Alqurashiyy said, Muḥammad ibn Alḥārith Al'uzdiyy said, 'Abd Almū'min via Hishām ibn 'Urwah via his father via 'Ā'ishah (May Allah be pleased with her) stated that the Prophet Muḥammad (PBUH) said (130/A): **"The best of all prayers in the sight of Allah is Maghrib prayer as it is not included with prayers that can be shortened while travelling or staying at home. It is the beginning of night prayers and end of day prayers. The one who prays Maghrib and then prays two Rak'ats will receive a palace in Paradise and the one who prays 4 Rak'ats after it will be granted forgiveness of 20 years (or 40 years)."**

The sheikh and Imam Abū Aṭayib Sahl ibn Muḥammad ibn Sulaymān narrated that some people said that 'ishā' prayer is the middle prayer because it is between two prayers that cannot be shortened.

[558][(1)] Aḥmad ibn 'Ubaiyy said, Muḥammad ibn 'imrān said, Alḥassan

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- And it was narrated by al-Ṭabarānī in "Al-Mu'jam al-Awsat" (6/293, no. 6449) through the chain of 'Abdullah ibn Muḥammad ibn Yaḥyā ibn 'Urwah ibn al-Zubair from Hisham ibn 'Urwah, with an abridged version.
- Al-'Iraqi said in "Al-Mughni 'an Hamli al-Asfar" (1/334, no. 1263): "Its chain is weak." Al-Haythami said in "Majma' al-Zawa'id" (1/309): "And in it is 'Abdullah ibn Muḥammad ibn Yaḥyā ibn 'Urwah, who is weak."
- I say: 'Abdullah ibn Muḥammad ibn Yaḥyā is considered mostly abandoned. Ibn Hibbān said about him: "He narrates fabricated hadiths from reliable narrators." Abu Ḥātim said: "His hadiths are mostly abandoned." Ibn 'Adi said about his narrations: "Most of them are not continuously supported by reliable narrators." See "Al-Jarh wa al-Ta'dil" by Ibn Abi Ḥātim, 5/158, "Al-Majruhin" by Ibn Hibban, 2/10-11, "Al-Kamil" by Ibn 'Adi, 4/184, and "Lisan al-Mizan" by Ibn Hajar, 3/331.

(1) [568] The assessment of the reliability of the chain of transmitters:

- In its chain of narrators, there is the sheikh of the compiler and the sheikh of his sheikh who were not addressed by any criticism or praise. The Ḥadīth has been narrated through authentic routes from Sufyan al-Thawri.

The authentication of Ḥadīth:

- It was narrated by Adh-Dhahabī in "Sunan" (1260) and Ibn Khuzaymah in his "Sahih" 1/365 (1473) from Muḥammad ibn Rafi'. It was also narrated by Abu 'Awanah in "Al-Musnad" 1/350-351 (1254) from Abu Umayyah and Muḥammad ibn Haywiyah. Ibn Hibbān narrated it in his "Sahih" as mentioned in "Al-Ihsan" 5/408 (2059), and al-Baghawī in his "Sharh al-Sunnah" 2/231 (385) through the route of Humayd ibn Zanjawayh. Al-Bayhaqī narrated it in "Al-Sunan al-Kubra" 1/464 through the routes of

ibn Sufyān said, Ibn Abī Shaybah said, Alfaḍl ibn Dukayn said via Sufyān via 'Uthmān ibn Ḥakīm via 'Abdurraḥmān ibn Abī 'umrah via 'Uthmān ibn 'affān (May Allah be pleased with him) stated that the Prophet Muḥammad (PBUH) said: "One who performs 'ishā' prayer in congregation, is as if he has performed prayers for half of the night. And one who performs the Fajr

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Ahmad ibn Hazim and ʻAli ibn ʻAbdul ʻAziz, all from Abu Nu'aym.

- It was also narrated by ʻAbd al-Razzāq in his "Musannaf" 1/525 (2008), and through his route, Muslim narrated it in his book "Al-Masajid," in the chapter on the virtue of performing the 'Isha' and Fajr prayers in congregation (656) (206), without mentioning the wording. Imam Ahmad narrated it in his "Musnad" 1/58 (408), and Abu Nu'aym in his "Al-Mustakhraj ʻala Sahih Muslim" 2/252 (1461). Muslim narrated it through the route of Muḥammad ibn ʻAbdullah al-Asadi. Imam Ahmad also narrated it in his "Musnad" 1/68 (491), and Abu Dāwūd in his book on prayer, in the chapter on the virtue of 'Isha' prayer (555), from Ishaq ibn Yusuf. Al-Tirmidhi narrated it in his book on prayer, in the chapter on the virtue of performing the 'Isha' and Fajr prayers in congregation (221), and he said: "It is a good and authentic hadith," through the route of Bishr ibn al-Sirri. Imam Ahmad narrated it in his "Musnad" 1/58 (408), and through his route, Abu Nu'aym mentioned it in the previous reference from 'Abd al-Raḥmān ibn Mahdi. Adh-Dhahabī narrated it in "Sunan" (1260) from Muḥammad ibn Yusuf. Abu ʻAwanah narrated it in his "Musnad" 1/351 (1255) through the route of ʻAbd al-Samad ibn Hassan, all from Sufyan al-Thawri, in a similar manner. In the wording of Abu Dāwūd and al-Tirmidhī: "Whoever prays the 'Isha' and Fajr prayers in congregation, it is as if he has stood the night in prayer."
- It was narrated by Muslim, Abu ʻAwanah in Al-Musnad 1/350-351 (1254), Ibn Hibbān in his Sahih as mentioned in Al-Ihsan 5/408 (2060), and Abu Nu'aim in Al-Mustakhraj ʻala Sahih Muslim 1/251 (1465). All of them narrated it through the route of ʻAbdul Wahid bin Ziyad from 'Uthman bin Hakim, with the same wording, and the story is mentioned at the beginning.
- It was narrated by Al-Ṭabarānī in Al-Mu'jam Al-Kabir 1/92 (148) through the route of ʻAbdullah ibn 'Abd al-Raḥmān bin Abi 'Umrah from his father, with the same wording.
- It was narrated by Malik in Al-Muwatta' in the book of congregational prayer, chapter on what is mentioned about darkness and dawn prayer 1/132 through the route of Muḥammad bin Ibrahim from ʻAbdul Rahman bin Abi 'Umrah, with a Mawquf (suspended) narration.
- Al-Tirmidhī said: This hadith was narrated from ʻAbdul Rahman bin Abi 'Umrah from 'Uthman with a suspended narration, and it was also narrated without a specific chain from 'Uthman with an elevated narration. (Al-Jami' - Book of Prayer, Chapter on what is mentioned about the virtue of 'Isha' prayer after Ḥadīth no. 221).

prayer in congregation, is as if he has performed prayers for the whole night."

Others stated that it is one of the prayers that cannot be exactly known. Arrabī' ibn Khuthaym was asked about the middle prayer so he said: "What if you have known it? Would you maintain observing it and start Abandoning other prayers?" The man said: "No." Arrabī' said: "If you maintain observing all prayers, then you will have observed the middle prayer." The same opinion is held by Abū Bakr Alwarrāq who stated that if Allah had willed specifying it, that would have happened but, Glory be to Allah! Allah wanted people to pay attention to observing all prayers.

These two opinions are robust because Allah, the Almighty has made it ambiguous for us to know the middle prayer because it is included with other obligatory prayers to encourage Muslims to maintain observing all the prayers to make sure that they have maintained observing the middle prayer. This is equivalent to the hiding of the night of glory and decree (Laylat al-Qadr) which is known to be in one of the last ten nights of Ramadan. Allah also hid the knowledge of His greatest name (Al-Ismul 'a'Aẓam) as it is one of the names mentioned in Qur'ān and Prophetic tradition. Allah also hid the specific time of acceptance of prayers on Friday (130/B). All of this is due to the Wisdom and Mercy of Allah. (According to the majority of scholars, it is 'Aṣr prayer).

The mentioning of ﴿Middle prayer﴾ is a proof that 'Witr' is not obligatory because all Muslims agree that obligatory prayers are less than seven and more than three. There is no odd number between seven and three except five. Even numbers cannot have an average that is a whole number. All of this proves that prayers are only five.

[559](1) Abū Alḥassan Muḥammad ibn Alqāsim ibn Aḥmad Alfaqīh said,

(1) **[559] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and the Ḥadīth has been narrated through authentic routes from Anas.

The authentication of Ḥadīth:
- It was narrated by Abu Ya'la in his Musnad 5/316 (2939), Ibn Hibbān in his Sahih as mentioned in Al-Ihsan 4/295 (1447) from 'Ali bin Ahmad bin 'Imran. It was also narrated by Ad-Daraqutni in As-Sunan 1/229 and Al-Lalikai in his Explanation of

Abū Bakr Muḥammad ibn 'Abdullah ibn Quraysh said, Alḥassan ibn Sufyān said, Naṣr ibn 'Aliyy said, Nūḥ ibn Qays via Khālid via Qatādah via Anas stated that a man asked the Prophet (PBUH) about the obligatory prayers so the Prophet Muḥammad (PBUH) responded: "Five prayers", the man asked: "Do I have to pray any obligatory prayers before or after them?", the Prophet (PBUH) said: "Allah made five prayers obligatory for His servants", the man swore by Allah that he won't perform any extra or less prayers so Prophet Muḥammad said: "If the man is truthful, he will enter paradise."

[560](1) Abū 'Amr Alfurātiyy said, Abū Al'abbās Al'aṣam said, Arrabī' ibn

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the Fundamentals of the Beliefs of Ahl as-Sunnah wal Jama'ah 4/899 (1510) through the route of 'Abdullah ibn Muḥammad bin 'Abdul 'Aziz. It was narrated by Al-Hakim in Al-Mustadrak and he said: "This is a Sahih hadith according to the conditions of Muslim" 1/317 through the route of Ahmad ibn Salama bin 'Abdullah. It was also narrated by Al-Lalikai in his Explanation of the Fundamentals of the Beliefs of Ahl as-Sunnah wal Jama'ah 4/899 (1511) through the route of Muḥammad ibn Mansur, all of them from Nasr bin 'Ali, with the same wording.

- It was narrated by An-Nasa'i in the book of prayer, chapter on how many obligatory prayers are there in a day and night 1/228 from Qutaybah ibn Sa'id. And it was narrated by Imam Ahmad in his Musnad 3/267 (13815) from Ahmad bin 'Abdul Malik, both of them from Nu'h bin Qais, with the same wording.
- It was also narrated by Al- Bukhāri in the Book of Knowledge, Chapter on what is mentioned about knowledge (63), and Abu Dāwūd in the Book of Prayer, Chapter on what is mentioned about a polytheist entering the mosque (486), without mentioning the exact wording. And Al-Nasā'ī in the Book of Fasting, Chapter on the obligation of fasting, 4/122. And Ibn Mājah in the Book of Establishing Prayer, Chapter on what is mentioned about the obligatory nature of the five daily prayers and preserving them (1402), through the narration of Shareek ibn Abi Numr. And it was narrated by Muslim in the Book of Faith, Chapter on inquiring about the pillars of Islam (12), and Al-Tirmidhī in the Book of Zakah, Chapter on what is mentioned when Zakah is paid (619). And Al-Nasā'ī in the Book of Fasting, Chapter on the obligation of fasting, 4/121, through the narration of Thabit, both of them from Anas, with similar wording, including a man's inquiry about the other pillars: fasting, Zakah, and Ḥajj.

(1) **[560] The assessment of the reliability of the chain of transmitters:**

- Its chain is authentic.

The authentication of Ḥadīth:

- It is found in Al-Muwatta in the Book of Shortening the Prayer while Traveling, Chapter on the comprehensive encouragement to pray 1/175. And in Al-Umm by Ash-Shafi'i 1/86, in a summarized form. And in Ar-Risalah by Ash-Shafi'i as well (p.

Sulaymān said, Ashāfi'iyy said, Mālik said, and also Ibn Fanjawīh said, Abū Bakr, said, Abū 'Abdurraḥmān said, Qutaybah ibn Sa'īd via Mālik via his uncle Abī Suhayl ibn Mālik via his father, who heard Ṭalḥah ibn 'Ubayd Allah say: "A man from Najd with untidy hair came to (PBUH) Messenger of Allah (PBUH) and we heard the loud tone of his voice but could not fully understand what he was saying, till he approached the Messenger of Allah (PBUH). He had a question about Islam so the Messenger of Allah (PBUH) said: "There are five obligatory prayers during day and night." He said: "Am I obliged to perform any other prayer?" The Messenger of Allah (PBUH) said, "No, except what you observe voluntarily." He (PBUH) added, "There is the fasting of Ramadan." (131/A). The inquirer asked: "Am I obliged to fast more than this?" the Messenger of Allah (PBUH) said, "No, except what you do out of your own free will." And the Messenger of Allah (PBUH) told him about the Zakat (obligatory charity). The inquirer asked: "Am I obliged to pay anything else?" The Messenger of Allah (PBUH) said, "No, except what you pay voluntarily out of your own free will." That man turned back saying: "By Allah! I will neither make any addition to this nor will I decrease anything from it." The Messenger of Allah (PBUH) said, "He is successful if he proves truthful (to what he is saying)."

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116). And in Sunan Al-Nasā'ī 1/226, in the Book of Prayer, Chapter on how many prayers are obligated during the day and night.

- It was also narrated by Muslim in the Book of Faith, Chapter on clarifying the prayers that are one of the pillars of Islam (11) (9), through the narration of Qutaibah ibn Sa'id.
- It was narrated by Al-Bukhari in the Book of Faith, Chapter on Zakah as part of Islam (46), and in the Book of Testimonies, Chapter on how to administer an oath (2678), through the narration of Isma'il bin Abi Uways. And Abu Dawood in the beginning of the Book of Prayer (391), through the narration of Abdullah ibn Muslimah Al-Qa'nabi. And An-Nasai in the Book of Faith and its Regulations, Chapter on Zakah 8/118, through the narration of Abdul Rahman ibn Al-Qasim. And Imam Ahmad in his Musnad 1/162 (1390), through the narration of Abdul Rahman ibn Mahdi, all of them from Malik, with similar wording.
- It was narrated by Al-Bukhāri in the Book of Fasting, Chapter on the obligation of fasting in Ramadan (1891), and in the Book of Tricks, Chapter on Zakah and not distinguishing between a group... (6956). And Muslim (11) (9), Abu Dāwūd (392), and An-Nasai in the Book of Fasting, Chapter on the obligation of fasting, 4/120, all of them through the narration of Isma'il bin Ja'far from Abu Suhail, with similar wording.

[561][(1)] Alḥusayn ibn Muḥammad ibn Alḥusayn said, Aḥmad ibn Muḥammad

(1) **[561] The assessment of the reliability of the chain of transmitters:**

- Its chain of narration is weak. It includes Al-Mukhdaji, who is acceptable, but he is criticized for the various routes through which the Ḥadīth is narrated, making the Ḥadīth good through other routes.
- The Authentication of Hadith:
- It is found in Al-Muwatta in the book of Night Prayer, under the chapter of Commanding Witr Prayer, 1/123. Also refer to Al-Muwatta by the narration of Abu Musa Al-Zuhri 1/119 (299).
- It is found in Sunan Al-Nasā'ī in the book of Prayer, under the chapter of Maintaining the Prayers, 1/230. It is narrated by Abu Dāwūd in the book of Prayer, under the chapter of Those Who Do Not Perform Witr Prayer (1420). It is also narrated by Al-Bayhaqī in Al-Sunan Al-Kubra 10/217 through the route of Al-Qa'nabi. It is narrated by Muḥammad ibn Nasr in Tadhkirat Qudrat Al-Salah 2/952 (1030) and in Al-Witr, refer to his summary by Al-Maqrizi (p. 271) through the route of Ma'n. It is narrated by Al-Shashi in Al-Musnad 3/198 (1284) through the route of Isḥāq ibn'Īsā. It is narrated by Al- Bayhaqī in Al-Sunan Al-Kubra 2/8 through the route of Ibn Bukayr. It is narrated by Al-Tahawi in Sharh Mushkil Al-Athar 8/193 (3167) through the route of Ibn Wahb. All of them narrate from Malik, with slight variations.
- It is narrated by Imam Ahmad in his Musnad 5/315 (22693), and by Ibn Abi Shaybah in his Musannaf 3/237 (6916), and through his route, Ibn Abi Zamanin in Usul Al-Sunnah (p. 258) (180). It is narrated by Al- Dārimī in Al-Sunan (1618), and by Muhammad ibn Nasr in Tadhkirat Qudrat Al-Salah 2/951 (1029), and by Al-Shashi in Al-Musnad 3/196 (1281, 1282), all through the route of Yazid ibn Harun. It is narrated by 'Abd al-Razzāq in his Musannaf 3/5 (4575), and by Al-Humaidi in his Musnad 1/191 (388), both from Sufyan ibn 'Uyaynah (Abdul Razzaq said: from Ma'mar or Ibn 'Uyaynah). It is narrated by Imam Ahmad in his Musnad 5/319 (22720) through the route of Yahya ibn Sa'id Al-Qattan. It is narrated by Ibn Hibbān in his Sahih as mentioned in Al-Ihsan 5/23 (1732) through the route of Hishim, and Al-Mukhdaji is dropped from the chain. It is narrated by Al- Bayhaqī in Al-Sunan Al-Kubra 1/361, 2/467 through the route of Hammad and Al-Laith ibn Sa'd, all from Yaḥyā ibn Sa'id Al-Ansari, with slight variations.
- Moreover, it was narrated by Ibn Mājah in the book of Establishing the Prayer, in the chapter on the obligation of the prayers (1401), and Muḥammad ibn Nasr in "Tadheem Qadr al-Salah" (Magnifying the Importance of Prayer) 2/969 (1052), and Ibn Hibbān in his "Sahih," see "Al-Ihsan" 6/174 (2417), and Al-Tahawi in "Sharh Mushkil al-Athar" 8/196 (3169), all of them through the narration of Abd Rabih ibn Sa'id. And it was narrated by Imam Ahmad in his "Musnad" 5/322 (22752) and Al-Tahawi in "Sharh Mushkil al-Athar" 8/196 (3170) through the narration of Ibn Isḥāq. And it was narrated by Al-Humaydi in his "Musnad" and Al-Tahawi in "Sharh Mushkil al-Athar" 8/198 (3172) through the narration of Muhammad ibn Ajlan. And it was narrated by Ibn

ibn Isḥāq said, Aḥmad ibn Shu'ayb ibn 'Aliyy said, Qutaybah ibn Sa'īd via Mālik via Yaḥīā ibn Sa'īd via Muḥammad ibn Yaḥīā ibn Ḥibbān via Muḥayrīz stated that

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Abi ʿAsim in "Al-Sunnah" 2/454 (967), and Muhammad ibn Nasr in "Tadheem Qadr al-Salah" (Magnifying the Importance of Prayer) 2/954 (1033), both through the narration of Nafi' ibn 'Abd al-Raḥmān. And it was narrated by Muḥammad ibn Nasr 2/968 (1051), and Al-Shashi in his "Musnad" 3/200 (1287), and Ibn Hibbān in his "Sahih," as in "Al-Ihsan" 5/21 (1731) through the narration of Muḥammad ibn Amr. And it was narrated by Muḥammad ibn Nasr in "Tadheem Qadr al-Salah" (Magnifying the Importance of Prayer) 2/953 (1031), and Al-Shashi in "Al-Musnad" 3/198 (1283) through the narration of Amr ibn Yaḥyā al-Mazni (and al-Makhduji was dropped from the chain), and it was narrated by Muḥammad ibn Nasr in "Tadheem Qadr al-Salah" (Magnifying the Importance of Prayer) 2/954 (1032) through the narration of Muḥammad ibn Ibrahim, all of them through the narration of Muḥammad ibn Yaḥyā ibn Habban, with a similar wording.

- And it was narrated by Abu Dāwūd in the book of Prayer, in the chapter on preserving the timing of prayers (425), and Imam Ahmad in his "Musnad" 5/317 (22704), and Muḥammad ibn Nasr in "Tadheem Qadr al-Salah" (Magnifying the Importance of Prayer) 2/955 (1034), and Abu Nuaim in "Hilyat al-Awliya" 5/130, and Al-Bayhaqi in "Al-Sunan al-Kubra" 2/215, and Al- Baghawī in "Sharh al-Sunnah" 4/105 (978), all of them through the narration of Zaid ibn Aslam from 'Aṭā ibn Yasar from Abu Abdullah (or Abdullah al-Sanabahi) from Abbadah, with a similar wording.
- The narration was reported by At-Tayalisi in his "Musnad" (p. 78, #573) and by Muḥammad ibn Nasr in his "Tadhkirat Qudrat As-Salah" (vol. 2, p. 970, #1054) through the route of Zama'ah ibn Salih, from Al-Zuhri, from Abu Idris Al-Khawlani, from ʿAbbadah, with a similar wording.
- However, Zama'ah ibn Salih is considered weak.
- Muḥammad ibn Nasr also reported it in his "Tadhkirat Qudrat As-Salah" (vol. 2, p. 969, #1053), and Ash-Shashi in his "Musnad" (vol. 3, p. 117, #1177; p. 199, #1285), both through the route of Abu Nu'aym, from An-Nu'man ibn Dāwūd, from ʿAbbadah ibn Al-Walid ibn ʿAbbadah, from his father, from ʿAbbadah, with a similar wording.
- An-Nu'man ibn Dāwūd is mentioned by Al- Bukhāri and Ibn Abi Hatim, and they were not mentioned by any criticism or praise, except that Abu Nu'aym narrated from him. (Al-Jarh wa at-Ta'dil by Ibn Abi Ḥātim, vol. 8, p. 447; Al-Tarikh al-Kabir by Al- Bukhāri, vol. 8, p. 80).
- Ash-Shashi also reported it in his "Musnad" (vol. 3, p. 179, #1265) through the route of Al-Mutalib ibn ʿAbdullah, from ʿAbbadah, with a similar wording. However, Al-Mutalib did not hear from ʿAbbadah. This was mentioned by Al-'Alai in "Jami' al-Tahsil" (p. 281).
- Ibn ʿAbd al-Barr said in "At-Tamhid" (vol. 23, p. 288): "There is no disagreement regarding the chain of this hadith according to Malik; it is an authentic and established Ḥadīth."
- Al-Nawawi said in "Al-Majmu'" (vol. 3, p. 516): "This is an authentic Ḥadīth."

a man from Kināna named Almukhdajiyy heard a man from Levant nicknamed Abā Muḥammad say: "Witr is obligatory", Almukhdajiyy said: "I went to 'Ubadah ibn Aṣāmit and met him when he was in his way to the Masjid and asked him about the claim of Abū Muḥammad." 'Ubadah said: "Abū Muḥammad is incorrect. I heard the Messenger of Allah (PBUH) say: "Allah has made five prayers obligatory for mankind, and whoever performs them and does not waste anything of them by taking lightly what is due to them, there is a promise for him by Allah that He will admit him into Jannah. And whoever does not perform them, there is no pact for him with Allah. If He wishes, He punishes him, and if He wishes, He admits him to Jannah."

[562](1) By the same narration Ibn Shu'ayb said, Muḥammad ibn Ismā'īl

(1) **[562] The assessment of the reliability of the chain of transmitters:**

- The chain of narrators is considered reliable. It includes Asim ibn Damrah, who is known for his truthfulness, and there is supporting evidence from the Ḥadīth of Ubada, confirming its authenticity.

The authentication of Ḥadīth:

- It is found in Sunan al-Nasa'i, in the book of Night Prayer, under the chapter of commanding the Witr prayer, 2/229.
- It was narrated by al-Tirmidhī in his book on prayer, under the chapter regarding the statement that Witr is not obligatory (454). He said: "This narration is more authentic than the narration of Abu Bakr ibn 'Ayyash." Imam Ahmad also narrated it in his Musnad, 1/98 (761), through the route of Ibn Mahdi. It was also narrated by 'Abd al-Razzaq in his Musannaf, 3/3 (4569), and through his route, Imam Ahmad narrated it in his Musnad, 1/115 (927). Adh-Dhahabī narrated it in his Al-Ahadith Al-Mukhtarah, 2/137 (506). Additionally, Imam Ahmad narrated it in his Musnad, 1/86 (652), Ibn Abi Shaybah in his Musannaf, 3/238 (6920), Abu Ya'la in his Musnad, 1/457 (618), and Ibn 'Abd al-Barr in his Al-Tamhid, 2/260, all through the route of Wakee'. Ibn Khuzaymah also narrated it in his Sahih, 2/137 (1067), through the route of Sa'id ibn 'Abd al-Rahman. Al- Ṭabarānī narrated it in his Al-Mu'jam Al-Awsat, 5/181 (5009), through the route of Zaidah. Al- Bayhaqī narrated it in his Al-Sunan Al-Kubra, 2/467, and Adh-Dhahabī in his Al-Ahadith Al-Mukhtarah, 2/138 (509), both through the route of Abu Ahmad al-Zubayri, all from Sufyan al-Thawri, with a reliable chain of narrators.
- Al-Tirmidhi also narrated it (453) and said: "It is a good narration through the route of Abu Bakr ibn 'Ayyash." Imam Ahmad narrated it in his Musnad, 1/107 (842), al- Dārimī in his Sunan (1620), Abu Ya'la in his Musnad, 1/268 (317). They all explicitly mention that Abu Isḥāq heard it. Adh-Dhahabī narrated it in his Al-

ibn Ibrāhīm via Abī Nu'aym via Sufyān Athawriyy via Abī Isḥāq via 'Āssim ibn Ḍamurrah via 'Aliyy ibn Abī Ṭālib (May Allah be pleased with him): "Witr is not an obligatory prayer but it is a Sunnah which was recommended by the Messenger of Allah (PBUH)."

The evidence for Witr not being obligatory is:

[563](1) Abū 'Abdullah Athaqafiyy said, Abū Bakr ibn Isḥāq said, Abū

Ahadith Al-Mukhtarah, 2/137 (505), and Abu Nu'aym in his Zikr Akhbar Isbahan, 2/331, both through the route of Shu'bah. 'Abd al-Razzāq also narrated it in his Musannaf, and through his route, Imam Ahmad and Adh-Dhahabī narrated it from Ma'mar. Imam Ahmad narrated it in his Musnad, 1/100 (786), Al-Bayhaqī in his Al-Sunan Al-Kubra, 2/467, through the route of Zuhayr. Imam Ahmad also narrated it in his Musnad, 1/120 (969), Ibn Abi Shaybah in his Musannaf, 13/157-158 (37359), through the route of Hujaj ibn Artat. Ibn Abi Shaybah narrated it in his Musannaf, 3/236 (6912), from Abu al-Ahwas. Al-Tayalisi narrated it in his Musnad, p. 15 (88), and al-Khatib in his Mawdhu' Ohama al-Jam' wal-Tafriq, 2/314, through the route of Isra'il. Abdullah ibn Imam Ahmad narrated it in his additions to al-Musnad, 1/144 (1220), 1/145 (1232), through the route of Sharik and Ali ibn Salih. Al- Ṭabarānī narrated it in his Al-Mu'jam al-Awsat, 2/211 (1760), and Abu Nu'aym in his Hilyat al-Awliya, 8/265, through the route of Mughirah. Al-Bayhaqī narrated it in his Al-Sunan al-Kubra, 2/468, through the route of Abu Awanah, all of them from Abu Ishaq with a similar wording. It also has a supporting evidence from the Ḥadīth of Ubada ibn al-Samit. Ibn Khuzaymah narrated it in his Sahih, 2/137 (1068), and al-Hakim in his Al-Mustadrak, stating that it is an authentic Ḥadīth according to the criteria of the two Shaykhs (Al-Bukhari and Muslim). Al-Bayhaqi also narrated it in his Al-Sunan al-Kubra, 2/467.

- Ibn Ḥajar said in Al-Talkhis al-Habir, 2/13: Its narrators are trustworthy, as stated by al- Bayhaqī.

(1) **[563] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is authentic.

The authentication of Ḥadīth:

- It is found in Sunan An-Nasa'i, in the book of Night Vigil Prayer, under the chapter of Witr Prayer while traveling, 4/232.
- It was narrated by Al- Bukhāri in the book of Witr Prayer, under the chapter of Witr Prayer while on a riding animal (1000), and in the book of Shortening the Prayer, under the chapter of Offering Voluntary Prayers on Mounts and Wherever One Directs (1095), through the narrators Juwayriyah bin Asma' and Musa bin 'Uqbah. It was also narrated by Imam Ahmad in Al-Musnad, 2/13 (4620), through the narrator Muhammad bin 'Ajlan. Al-Musannaf also narrated it in the following Ḥadīth, through the narrator Hasan bin al-Hurr, all of them narrating from Nafi', with a similar wording.

'Abdurraḥmān Annisā'iyy said, 'Ubayd Allah ibn Sa'īd said, Yaḥīā via 'Ubayd Allah ibn Al'akhnas said, Nāfi' said (131/B) via Ibn 'Umar stated that the Messenger of Allah (PBUH) used to pray Witr while ride.

[564](1) Ibn Fanjawīh said, Abū Bakr said, Abū 'Abdurraḥmān said, Ibrāhīm ibn Ya'qūb said, 'Abdullah ibn Muḥammad ibn 'Aliyy said, Zuhayr via Alḥassan ibn Alḥur via Nāfi' stated that 'Umar (May Allah be pleased with him) used to pray Witr on his camel and he also used to say that Prophet Muḥammad (PBUH) used to do the same thing.

All scholars agreed that it is not permissible to pray obligatory prayers on a camel or horse except in the times of unsafety.

- It was narrated by Al- Bukhāri in the book of Witr Prayer, under the chapter of Witr Prayer on a riding animal (999), and by Muslim in the book of Prayer of Travelers, under the chapter of Permissibility of Offering Optional Prayers on a Riding Animal During Travel (700) (36), and At-Tirmidhi in the book of Prayer, under the chapter of What is Mentioned about Witr Prayer on a Riding Animal (472), and he said: "This Ḥadīth is good and authentic." An-Nasa'i (3/232), Ibn Mājah in the book of Establishing Prayer, under the chapter of What is Mentioned about Witr Prayer on a Riding Animal (1200), and Imam Ahmad in Al-Musnad, 2/57 (5206, 5207), all of them through the narrator Sa'id bin Yasar, and it includes a story. It was also narrated by Al-Bukhāri in the book of Shortening the Prayer, under the chapter of Descending for the Obligatory Prayer (1098), with a comment. Muslim (700) (39) and Abu Dāwūd in the book of Prayer, under the chapter of Offering Voluntary Prayers on a Riding Animal and Witr Prayer (1224), and An-Nasa'i in the book of Prayer, under the chapter of Permissible Situations for Facing Other than the Qiblah 1/243, and under the chapter of Facing the Qiblah, in the situation where facing the Qiblah is permissible 2/61. Imam Ahmad in Al-Musnad, 2/137-138 (6221), through the narrator Salim bin Abdullah, and it was also narrated by Muslim (700) (38) through the narrator Abdullah bin Dinar, all of them narrating from Ibn 'Umar, with a similar wording.

(1) **[564] The assessment of the reliability of the chain of transmitters:**

- Its chain of narrators is authentic.

The authentication of Ḥadīth:

- It is found in Sunan An-Nasa'i, in the book of Night Vigil Prayer, under the chapter of Witr Prayer while traveling, 4/232.
- It was narrated by Ibn Hibbān in his Sahih, as mentioned in Al-Ihsan, 6/171 (2412), through the narrator Abdul Rahman bin 'Amr Al-Bajali, who said: "Zuhayr bin Mu'awiyah narrated to us," with a similar wording.
- Its verification was mentioned earlier in the previous Ḥadīth.

﴿and stand in true devotion to Allah﴾ obedient servants. This is the opinion of Asha'biyy, 'aṭā', Jābir ibn Zayd, Sa'īd ibn Jubayr, Alḥassan Qatādah, Ṭawūs, Ibn 'Abbās according to the narration of 'ikrimah, 'aṭīah, and ibn Abī Ṭalḥah, Aḍaḥāk, Muqātil, and Alkalbiyy said: "Every religion has a prayer that its followers perform in disobedience to Allah, therefore, you Muslims stand in true obedience to Allah."

(Weak Ḥadīth) The evidence for this interpretation is the narration of Abū Sa'īd Alkhudriyy who stated that the Prophet Muḥammad (PBUH) said: "Qunūt all over the Qur'ān means obedience."

Others stated that Qunūt means silence and keeping away from uttering words that are foreign to the prayer. Zayd ibn Arqam said: "We used to talk during prayers when the Prophet Muḥammad (PBUH) was alive. We used to talk to the one standing next to us in the prayer and say greetings of Salam and respond to greetings of others. We also asked each other about the number of Rak'ahs that we have performed and a man's servant may go and ask him about his demands while he is standing in prayer. All these actions were similar to the performance of prayers by People of the Book. We kept on doing all these things until Allah revealed: "and stand in true devotion to Allah", therefore we were commanded to stay silent and keep away from talking to each other." (132/A)

Mujāhid said: "In devotion to Allah, that you prolong the time of bowing down, lower your gaze, stay calm, and show humility."

Scholars used to keep away from turning one's head, moving pebbles, mindlessly touching anything, or daydreaming about worldly affairs, except if all of this happened unintentionally.

Alḥassan and Rabī' said: "Standing in prayer." The evidence for this understanding is the Ḥadīth of Jābir that the Prophet Muḥammad (PBUH) was asked in regards with the most excellent of prayers and he responded: "The one that is longer in Qunūt."

Ibn 'Abbās in the narration of Abū Rajā'' said: "Asking Allah in your prayers." The evidence of that is when the Prophet Muḥammad (PBUH) performed Qunūt against (asked Allah to punish) Ri'l and Dhakwān.

Others said: "In prayers." The evidence of that is ﴿ Are they better or those who worship their Lord devoutly in the hours of the night﴾ the word for praying is 'Qunūt'. Prophet Muḥammad (PBUH) said: "One who goes out for Jihād in the Cause of Allah is like a person who observes fasting, and stands in prayer constantly." The word for praying constantly is 'Qunūt'.

Qur'ān 2:239: ﴿If you are in danger, pray on foot﴾ 'Rājil and rijāl' has the same morphological balance of 'ṣāḥib and ṣiḥāb', 'ṣā'im and ṣīām, 'qā'im and qīām'. This is like the verse In Surat Alḥajj ﴿They will come to you on foot﴾.

Al'akhṭal said: "While Banū Ghudānah were petrified… they were walking next to their rides." They were taken into captivity to the chief; therefore, they were very scared." The poet used the word 'rijāl' which means walking.

﴿or while riding﴾ the word 'rukbān' is the plural of 'rākib'. Almufaḍal said: "'rākib' is only about the rider of a camel. The rider of a horse is called 'Fāris', the rider of a donkey is called 'ḥammār', and the rider of a mule is called 'baghāl'."

The two words of 'rijāl and rukbān' are in a state of 'naṣb' which means: 'pray in a state of walking or riding'. The meaning of the verse is: "If you are not capable of performing the prayer in a state of true devotion and excellence due to fear, then you can pray on foot or while riding." (132/B)

The Qur'ān interpreters stated that this only applies to a state of engagement on the battlefield and going after the enemy. In this case, Muslims can pray towards the Qibla or away from it and they also can pray on foot or while riding. Prostration should be lower than bowing down by doing a simple movement. This is the prayer of extreme fear 'Khawf'. There are two types of the prayer of 'Khawf': one of them will be covered in Surat Annisā' by the Will of Allah and the other one is the prayer of extreme fear which is this one.

A Muslim can pray while riding or by making small movements towards any direction if he is engaged on the battlefield with an enemy or aggressor

and if he fears an enraged lion, camel, strong torrent, or anything that poses an expected danger if the Muslim prays the prayer which is prayed in the times of peace. The prayer of 'Khawf' includes two units of prayer and it is sufficient if the Muslim prays one 'rak'ah' based on the narration of Mujāhid via Ibn 'Abbās who said: "Allah has revealed to the Prophet Muḥammad (PBUH) a mandatory 4 units of prayer in your place of residence, 2 units of prayer while travelling, and 1 unit of prayer in the state of fear."

Sa'īd ibn Jubayr said: "If you were in the battlefield when the two armies engaged in a fight and people attacked each other, then say: "Subḥān Allah, wa Alḥamdu le Allah, wa lā ilah ilā Allah, wa Allah Akbar", this is your prayer." (The chain of narration can't be found) Azzuhriyy said: "If you cannot do that then say these words without moving your tongue."

﴿But when you are safe, ⌜take time to⌝ remember Allah﴾ pray all five obligatory prayers in the complete, right way ﴿for teaching you what you did not know﴾

[Qur'ān 2:240]: ﴿Those of you who die leaving wives﴾ Alkisā'iyy said: "Arabs most of the time say 'zawjah' about the woman but in the Qur'ān it is 'zawj'. (133/A) (Actually most of the Arabs do not say 'zawjah' and it is considered poor language by some linguists)

﴿make a bequest for them﴾ Alḥassan, Abū 'Amr, Ibn 'Āmir, Al'a'mash, Ḥamzah, and Ḥafṣ read 'waṣīah' with 'fatḥah' which makes it an object of an imperative verb that is understood from the context. The rest of the Qurrā' read it with 'Dammah' which makes the imperative verb 'kutibat'. Others stated that the verse means: "let there be a Will for the wives", the evidence of this is the Qirā'ah of 'Abdullah 'Kutibat 'alihim waṣīah le Azwājihim' and the Qirā'ah of 'Ubaiyy which has 'matā'an le azwājihim'

Abū 'Ubayd said: "Other verses in all over the Qur'ān have the same idea as 'marfū'' like "fa niṣf mā farḍtom" and "fa dīatun musalamatun" and so on."

'matā'an' is 'Manṣūb' as it is 'Maṣdar' which is treated like an object of an unwritten imperative verb or as an object of 'Allah has made for them 'matā'an'." Others stated that it is 'Manṣūb' as an adverb 'ḥāl'. Others stated

that it is 'Manṣūb' due to recommendation 'waṣīah' as in ﴿or to give food in times of famine﴾.

'matā'' is the maintenance of one year for food, clothes, residence and all that the wife needs ﴿for them a year's maintenance without forcing them out﴾ 'ikhrāj' is 'Manṣūb' as an adverb 'ḥāl'. Others stated that there is an unwritten letter of an adjective 'min' which is understood from the context.

The interpretation and meaning of the verse:

Ibn 'Abbās and the rest of interpreters stated that this verse was revealed about a man from Aṭā'if. His name is Ḥakīm ibn Alḥārith. He migrated to Madīnah then he died leaving sons and daughters, both parents, and his wife. The case was taken to Prophet Muḥammad (PBUH) therefore Allah, the Almighty revealed this verse. The Prophet Muḥammad (PBUH) gave his inheritance to the parents and sons and daughters and the wife didn't take anything but the Prophet (PBUH) commanded them to support her for a year. (133/B) The 'idah of women before Islam was one year and then the widow gets out of her dwelling place and throws dung on a passing dog. This was a symbolic gesture which means that her stay at home without leaving for year is easier than throwing dung on a dog.

Some poets mentioned this in their poetry like Lubayd: "The widows stay inside for a year."

Maintenance, residence, and clothes are mandatory upon the husband for a year as long as she stays at home. This was the amount of money that she can take from the inheritance. If she gets out of the house, then the maintenance isn't mandatory. Men used to write their widows portion in the Will until Allah revealed the verse of inheritance which abrogated the maintenance of the wife for a year and specified one fourth or one eighth of the inheritance for her. The 'idah for a year was abrogated by ﴿let them observe a waiting period of four months and ten days﴾.

Allah says: ﴿But if they choose to leave, you are not accountable﴾ if the inheritors didn't drive her out then there will be no blame on them ﴿for what they reasonably decide for themselves﴾ if they want to marry again.

There are two opinions with regards to the removal of blame on men: the first one states that the man can stop paying for the maintenance if woman leaves before the end of the year. The second opinion states that the blame is not on men at all for letting them leave as long as it is the choice of the widow. The widow's stay at her husband's house is not mandatory. Allah gave the choice to the widow and then Allah revealed an abrogation which made the time period of 'idah four months and ten days. If it was mandatory upon the widow to stay at home, then a divine command to the relatives of the husband would mandate that they should stop her from leaving the house. Therefore, the blame upon the relatives of the deceased and the widow was removed. The widow can leave at any time she wants. Also, the maintenance was abrogated by setting an obligatory inheritance and the 'idah for a year was abrogated to become four months and ten days ﴿And Allah is Almighty, All-Wise﴾ (134/A)

[Qur'ān 2:241]: ﴿Reasonable provisions must be made for divorced women﴾ the meaning of 'mut'ah' was explained in details, therefore, it won't be covered again. Allah, the Almighty mentioned it again because it clarifies an additional meaning to the ruling of divorce. In other places, the ruling is about the untouched divorced woman but this verse is about the right of all types of divorced women to receive `mut'ah'.

Ibn Zayd said: "This verse was revealed because when Allah revealed ﴿is an obligation on the good-doers﴾, a Muslim man said: "If I do so, then I am a good-doer and if I won't then I don't have to." Therefore, Allah revealed: ﴿Reasonable provisions must be made for divorced women-a duty on those mindful ⌜of Allah⌝﴾ Those are the believers who are mindful of falling into polytheism. Allah has made it clear that the 'matā'' is different according to the case of the divorced woman. The differences of opinion about that were explained before.

[565][(1)] 'Abdullah ibn Ḥāmid said, Aḥmad ibn Muḥammad ibn Yūsuf

(1) **[565] The assessment of the reliability of the chain of transmitters:**
- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise, and Ibn Luhay'ah, after the burning of his books, mixed up the narrations. However, it has been narrated through another chain with a good

said, 'Ubayd Allah ibn Yaḥīā said, Ya'qūb ibn Sufyān said, Yaḥīā ibn 'Abdullah ibn Bakīr said, 'Abdullah ibn Lahī'ah via Mūsā ibn Ayūb via Iyās ibn 'Āmir via 'Aliyy ibn Abī Ṭālib (May Allah be pleased with him) said: "Every free divorced believing woman or slave-woman has the right to receive `mut'ah'", 'Aliyy then recited the following verse: ﴿Reasonable provisions must be made for divorced women-a duty on those mindful ˹of Allah˺﴾.

[Qur'ān 2:242]: ﴿This is how Allah makes His revelations clear to you, so perhaps you will understand.﴾

(There are many Ḥadīth and stories taken from the narrations of Banū Israel, which have unsound chain of narrations)

[Qur'ān 2:243]: ﴿Have you ˹O Prophet˺ not seen those who fled their homes﴾ Most of the scholars stated that it was a village which was called 'Dāwurdān' before 'wāsiṭ'. It was afflicted by plague and many people fled their village to escape it. Another group of those people stayed in the village and most of them perished. When the village was free of the plague, those who were outside the village went back to it (134/B) so those who stayed said: "Our brethren were more decisive than us. It would have been better for our survival to do like them, so if the plague afflicts us again, we will leave to survive." Another plague happened again and most of the residents fled the

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(hasan) chain of transmition.

The authentication of Ḥadīth:

- Al-Suyūṭī attributed it, with this wording, in "Al-Durr Al-Munthur" 1/550 to Ibn Al-Mundhir. Al-Tahawi narrated it in "Sharh Mushkil Al-Athar" 7/57 from Yūnus ibn Abdul-A'la who said: Abdallah ibn Wahb informed us that Yaḥyā ibn Ayyub and Musa ibn Ayyub narrated from their uncle Iyas ibn Amir that he heard Ali (may Allah be pleased with him), in a summarized form.
- This chain of narrators is considered good (hasan), and Ibn Wahb narrates from Yaḥyā and Musa. Refer to "Tahdhib Al-Kamal" by Al-Mizzi 29/32, 31/235, and Ibn Hazm mentioned it in "Al-Muhalla" 10/247 from Ibn Wahb, from Yaḥyā ibn Ayyub, from Mūsá ibn Ayyub Ghafiqi Al-Ghaffiqi, from Iyas ibn Amir, with the same wording.
- It is also mentioned about Ali in "Al-Ishraf Ala Madhahib Ahl Al-Ilm" by Ibn Al-Mundhir 3/301, and Al-Nahhas in "Al-Nasikh wal Mansukh" 2/93, and Al-Jassas in "Ahkam Al-Qur'an" 1/428.

village and reached a valley called 'Afīḥ'. When they all reached the place of survival and new beginning, two angels from two sides of the valley called them: "All of you shall die!", and they all died immediately.

[566][(1)] (Weak Ḥadīth) Aḥmad ibn Muḥammad ibn Yūsuf said, Muḥammad ibn Ṭāhir said, Sa'īd ibn Muḥammad Abū Aḥmad Albaghdādiyy said, Muḥammad ibn Zakarīā Alghalābiyy stated that he heard Al'aṣma'iyy say: "When Albaṣrah was afflicted by a plague, a man left out of it, riding on a donkey in the company of his wife and children and an Ethiopian slave pulling the donkey and chanting: 'If Allah wants something… a donkey won't save you. A swift horse won't suffice you… Allah's decree can be everywhere', the man took his family and went back with the slave."

'Abdurraḥmān ibn 'Awf stated that Prophet Muḥammad (PBUH) said: "If you hear about a plague in a certain land, do not enter it; and if it breaks out in a land in which you reside, do not leave it to escape from it."

Aḍaḥāk, Muqātil, and Alkalbiyy said: "They escaped from Jihād when a king from Banī Israel commanded them to go out and fight their enemy. They went and prepared the camps then feared death due to cowardice. They made excuses and said to the king: "The plague is in this land, and we won't enter it until the plague goes away", therefore, Allah caused them to die. When many of them died, they left their homes to run from death. When the king saw their actions, he said: "O Allah, the Master of Ya'qūb and the Lord of Mūsā! You see the magnitude of the sin of Your servants (135/A) so let them witness a clear sign in themselves until they know for sure that they cannot run away from You", when they leave the land, Allah said to them:

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(1) **[566] The assessment of the reliability of the chain of transmitters:**
- The chain of transmition is weak due to the criticism of Muḥammad ibn Tahir, and Saeed ibn Muḥammad is known for weak narrations.

The authentication of Ḥadīth: The story was narrated by Sa'īd ibn 'Umar in "Al-Futuh," and through his chain, Al- Ṭabarī narrated it in "Tarikh Al-Rusul wal Muluk" 4/63 from Abdullah ibn Saeed, from Abu Sa'īd, and he is Al-Asmee.
- Ibn Ḥajar mentioned it in "Budhul Ma'un" (p. 281) and attributed it to Sa'īd ibn 'Umar in "Al-Futuh," and Ibn Abi Al-Dunya in "Al-Tawa'een."

"Die", as a punishment for them, so they instantly all died along with their animals. Eight days passed until their bodies became inflated (decomposed) and horrible smell was widespread. People weren't able to bury them so they took the dead bodies to a piece of land away from predators."

There are different opinions about their numbers. 'aṭā' Akharasāniyy said: "There were three thousand." Ibn 'Abbās and Wahb said: "Four thousand." Muqātil and Alkalbiyy said: "Eight thousand." Abū Rawq said: "Ten thousand." Abū Mālik said: "Thirty thousand." Assudiyy said: "More than 30 thousand and less than 40 thousand." Ibn Jurayj said: "Forty thousand." 'aṭā' ibn Rabāḥ said: "90 thousand." Aḍaḥāk said: "There were so many."

The best opinion to my knowledge is the one that stated the number should be more than 10 thousand because less than this number isn't called ''ulūf' as it is a word that is a plural of many in Arabic. ''alāf' is the plural of few like 'yawm and ayām' and 'waqt and 'awqāt'. ''alf' is based on the morphological balance of ''af'al' as the poet said: "There were three thousand ('alf) and a battalion… two thousands of them were foreigners from Banī Al'idām." The poet used the word ''alf' after three thousand.

It is stated that a long time had passed until their dead bodies got decomposed and dismembered. A Prophet called Ḥizqīl ibn Būzī passed by them; he was the third caliph of the sons of Israel after Mūsā (PBUH). The Caliphs after Mūsā (PBUH) were Yūsha' ibn Nūn, then Kālib ibn Yufannā, then Ḥizqīl. Ḥizqīl used to be called the son of the old lady because his mother was old and asked Allah to grant her an offspring when she became old and barren (135/B). Allah granted her Ḥizqīl so he was called the son of the old lady.

Alḥassan and Muqātil said: "This is Dhū al-Kifl. Ḥizqīl was called Dhū al-kifl because he took care of 70 Prophets and saved their lives. He said to them: 'You can go and leave; it is better that I get killed and all of you live.' When the Jews arrived and asked Ḥizqīl about the 70 Prophets, he responded: 'They all left and I do not know their whereabouts.' Allah also protected Dhū al-Kifl from the Jews."

When Ḥizqīl passed by the dead bodies, he stood and pondered in a state of amazement so Allah, the Almighty revealed d to him the following: "Ḥizqīl, do you want to know how I bring people to life?" He said: "Yes." Allah, the Almighty brought all of them back to life. This is the opinion of Assudiyy and a group of other scholars.

Hilāl ibn Yasāf and other scholars stated that Ḥizqīl asked Allah to bring them back to life. He said: "O Allah, if you Willed, You can bring all of those back to life to construct Your Lands and worship You." Allah, the Almighty said: "Do you wish that I do that?". He said: "Yes", then Allah brought all of them back to life.

'aṭā', Muqātil, and Alkalbiyy said: "They were the nation of Ḥizqīl so Allah, the Almighty brought them back to life after eight days. Ḥizqīl searched for them until he found them dead so he cried and said: "O Allah, I was among people who praised and thanked You, glorified and revered You immensely and declared Your oneness. I am now alone without my nation." Allah revealed to Ḥizqīl that if he wanted them to live, Allah will bring them back to life, so Allah granted them life again.

Wahb said: "They were severely afflicted so they complained and said: "We wish that we were dead to get rid of our suffering." Allah, the Almighty revealed to Ḥizqīl: "Your people were shouting to complain about their sufferings (136/A). They claimed that they will be granted comfort if they die. Do they think that death will be a source of comfort for them? Do they not know that I can bring them back to life?" Allah commanded Ḥizqīl to go to a graveyard that has dead people of his nation buried in it. Allah, the Almighty said: "Ḥizqīl, go and call them." Their bodies and bones were decomposed and dismembered by birds and predators. Ḥizqīl said: "Bones! Allah commands you to be merged together", the bones of each person were combined when Ḥizqīl said: "Bones! Allah commands you to have tendons and calcaneus", so the tendons and Calcaneus were formed and Ḥizqīl said: "Bones! Allah commands you to be covered with meat", so they were covered with meat and meat was covered with flesh, blood, tendons, and veins to become full bodies. Ḥizqīl said: "Allah commands you all to be brought

back to life", so they were all standing with the same clothes that they were wearing before death. Then they all said: "Allahu Akbar."

Manṣūr ibn Almu'tamir claimed that Mujāhid stated that they said: "Subḥānak rabannā wa beḥamdik. Lā ilah ilā 'ant." Then they went back to their people and gave birth to a new offspring after being brought back to life. They lived for a while with people that knew they were dead. The signs of death can be seen on their faces and all their clothes turned into the color of dirt on their shrouds. Then they died at the time decreed by Allah. Ibn 'Abbās said: "You can smell the same smell of the Jews of this day who were the offspring of this lineage."

Qatādah said: "Allah hated them because they wanted to escape death so He punished them by death, then brought them back again to live their decreed years in this life. They wouldn't be brought back to life if their years on Earth had ended."

﴿Have you ˹O Prophet˺ not seen﴾ this is the vision of the heart not the vision of the eye. When Allah tells you that something happened then it is as if you have seen it with your very own eyes.

Some linguists stated that this is an expression of great magnitude: "Have you seen like them before?", and "Have you seen something like the works of this man?". (136/B) All of the verses in the Qur'ān that has ''Alm tarā' and the Prophet (PBUH) hadn't seen it with his own eyes have such meaning.

Abū 'Abdurraḥmān Assulamiyy read ''alm tar' with 'sukūn' throughout the Qur'ān. This is a dialect of one of the tribes of Arabia. Due to the removal of 'yā'' by 'jazm', they made the 'rā'' end with 'sukūn'. Alfarrā' said: "Sulaymā said: 'Buy some flour for us.'" He made the 'rā'' at the end of 'ishtar' (buy) with 'sukūn'.

﴿those who fled their homes in the thousands﴾ the 'wāw' in the verse is (the conditional and) 'wāw al ḥāl'. Ibn zayd said: "The word ''alif' means people who have united hearts", he considered this type of plural like: 'jālis and julūs' and 'qā'id and qu'ūd'.

﴿for fear of death? Allah said to them, ﴿Die!﴾ the divine command is a type of command that changes a state to another like ﴿Be disgraced apes!﴾

﴿then He gave them life. Surely Allah is ever Bountiful to humanity, but most people are ungrateful﴾ Then Allah encouraged them to engage in Jihād:

[Qur'ān 2:244]: ﴿Fight in the cause of Allah﴾ Fight in obedience to Allah those who are enemies of Allah ﴿and remember that He is all hearing and all knowing. Most of the interpreters stated that this command is to those who were brought back to life again. Aḍaḥāk said: "They were commanded to fight in the cause of Allah, so they left their homes to escape from Jihād, therefore Allah caused them to die then brought them back to life to join Jihād."

Others stated that this is a command to The Prophet Muḥammad's nation.

[Qur'ān 2:245]: ﴿Who will lend to Allah a good loan﴾ Sufyān said: "When the verse ﴿Whoever comes with a good deed will be rewarded tenfold﴾ was revealed, The Prophet Muḥammad (PBUH) said: 'O Allah give more blessings to my nation', therefore Allah revealed: ﴿Who will lend to Allah a good loan﴾, then the Prophet (PBUH) said: 'O Allah give more blessings to my nation', therefore Allah revealed: ﴿those who endure patiently will be given their reward without limit﴾.

(137/A) The interpreters had different opinions about this kind of loan. Al'akhfash said: "This loan doesn't mean that Allah is in need of it. This is similar to when the Arabs say: "I owe you a loan of truth or a loan of evil", this is an expression about something that makes you pleased or angered. Azzajāj said: "Loan in Arabic means a good action or an evildoing." 'Umayah ibn Abī Aṣalt said: "All people will reap what they sow… even if it is good or evil, like debt you have to pay one day."

Another poet said: "All loans will be paid back… the good and evil ones."

Alkisā'iyy said: "The loan (qarḍ) is any good or bad action." Ibn Kaysān said: "A Loan is an expression of something that you do then you receive the effect of it."

Allah, the Almighty taught us about an analogy of good deeds that resembles the effect of a loan. A believer gives a loan because he wishes to receive a great reward from Allah, the Almighty. A loan is anything that a human does to get a certain reward. Lubayd said: "A generous person returns the favors of others… unlike the ungratefulness of the camel." All previous examples have the word 'qarḍ' in them.

Some linguists stated that the verse has concision and ellipsis. It means: "Who will lend the servants of Allah and those who are in need." This resembles the verse ﴿Surely those who offend Allah﴾, ﴿So when they enraged Us﴾, and ﴿And ask the (people of) the village﴾, etc.

Allah, the Almighty uses His name to highlight the significance of something and for the encouragement of good deeds like the following Ḥadīth: "On the day of resurrection, Allah the Almighty will say: 'I asked you for food but you gave Me none. I asked you for drink but you gave Me none. I asked you for clothes but you gave Me none', the servant of Allah will say: 'How was that possible, my Master!', Allah will respond: 'A hungry man and a man in need of clothes went to you but you didn't want to do them a favor, therefore, I will not give you today from my favors (137/B).'"

People of insight stated that Allah, the Almighty commanded the believers to give a loan as a charity because He wanted to show His love of His believing servants. You only go to your loved ones to ask them for a loan. Therefore, Yaḥīā ibn Mu'ādh said: "I wonder how a person who has excess of wealth can refuse to give a loan to the Master of the Throne!"

Others stated that Allah, the Almighty wants to encourage people to be sympathetic and give loans to His servants.

[567][1] Abū 'Amr Alfurātiyy said, Abū Mūsā said, Musadad said, 'Utbah

(1) **[567] The assessment of the reliability of the chain of transmitters:**
- In its chain of narration, Ja'far ibn al-Zubair is considered abandoned, and the sheikh of the compiler was not mentioned by any criticism or praise. However, the Ḥadīth has multiple routes, and when taken together, they make it acceptable (hasan).

ibn 'Abdullah said, Muḥammad ibn 'īsā said, Ja'far ibn Azzubayr via Alqāsim

The authentication of Ḥadīth:

- It was narrated by Abu Dāwūd al-Tayalisi in his "Musnad" (p. 155, no. 1141). And through his route, it was narrated by al- Bayhaqī in "Shu'ab al-Iman" (3/285, no. 3565) and al-Khatib in "Al-Fasl lil-Wasl al-Mudraj fi al-Naqil" (1/376). It was also narrated by him (al-Khatib) in (1/377) through the route of al-Mukki ibn Ibrahim, both of them narrating from Ja'far ibn al-Zubair in a similar manner.
- Al-Khatib clarified that the statement: "Because the one who borrows money only comes to you when he is in need, and charity may be given to the wealthy," is attributed to Ja'far ibn al-Zubair, as mentioned by some jurists.
- I say: This phrase is mentioned here by the compiler, as well as in a Ḥadīth narrated by Yahya al-Dhimari from al-Qasim, and in a Ḥadīth narrated by Anas in the conversation with Gabriel as an answer to the Prophet's question.
- It was narrated by Abu Talib Muḥammad ibn Ali ibn al-Fath al-Ash'ari in "Juz' fihi Thalathah wa Thalathoun Hadithan min Ahadith Abi al-Qasim al- Baghawī" (p. 66, no. 30). And through his route, it was narrated by Ibn al-Jawzi in "Al-'Ilal al-Mutanahiyah" (2/112, no. 989) through the route of Muslimah ibn Ali from Yaḥyā al-Dhimari from al-Qasim in a similar manner.
- Ibn al-Jawzi said in "Al-'Ilal al-Mutanahiyah" (2/112): This is a weak Ḥadīth. Yaḥyā said: Muslimah is unreliable. Al-Razi said: It cannot be relied upon. Al-Nasai and ad-Dāraquṭnī said: It is abandoned.
- It was narrated by al- Ṭabarānī in "Al-Mu'jam al-Kabir" (8/249, no. 7976) and al-Bayhaqi in "Shu'ab al-Iman" (3/284, no. 3564), both of them through the route of Sulaiman ibn Abdul Rahman from Ismail ibn Ayyash from Utbah ibn Hameed from al-Qasim in a summarized manner.
- Al-Haythami said in "Majma' al-Zawa'id" (4/126): In it is Utbah ibn Hameed, and Ibn Hibban and others considered him trustworthy, but there is weakness in it.
- Al-Suyūṭī mentioned it extensively in "Al-Jami al-Saghir" is extensive, and he attributed it to al-Tabarani in "Al-Kabir," indicating its authenticity. Al-Manawi mentioned it in "Fayd al-Qadir" 3/692 (4177) as a shorter narration by al- Ṭabarānī, then he said, "Perhaps this is another narration in another version."
- I say: This chain of narration is weak. Isma'il ibn 'Ayyash is truthful in his narration from the people of his city but mixes up with others. He was previously mentioned in Hadith number (69). 'Utba ibn Hameed Basri is also in this chain. Ibn Ḥajar said: He is truthful, but he has delusions. (Taqrib al-Tahdhib) by Ibn Ḥajar (4429).
- This is a possible weakness, but it has supporting evidence from the Ḥadīth of Anas, narrated by Ibn Majah in his book "Kitab al-Sadaqat," chapter of loans (5431), and Ibn 'Adi in "Al-Kamil" 3/11, Ibn Hibban in "Al-Majruhin" 1/280, and al-Tabarani in "Musnad al-Shamayin" 2/419, 4/1614. Abu Nu'aim in "Hilyat al-Awliya" 8/332, al-Bayhaqi in "Shu'ab al-Iman" 3/285 (3566), and Ibn al-Jawzi in "Al-'Ilal al-Mutanahiya" 2/112 (990), all of them through the route of Khalid ibn Yazid ibn Abi Malik from his father from Anas, attributed to the Prophet (peace be upon him) in similar wording.

via Abī 'Umamah stated that Messenger of Allah said: "I saw on the gate of Paradise: 'Charity brings a tenfold reward and a loan brings an eighteen-fold reward.' I said: 'O Jibril! Why is a loan better than charity?' He said: 'Because the one who asks for a loan does so only because he is in need and a charity may go to someone who is not in need."

[568](1) (Fabricated Ḥadīth) Aḥmad ibn 'Ubaiyy said, Muḥammad ibn Mūsā Arrāzī said, Alḥārith ibn Abī 'Usamah said, Dāwūd ibn Almuḥabbar said, Maysarah ibn 'Abd Rabuh via Abī 'Ā'ishah Assa'diyy via Yazīd ibn 'Umar ibn 'Abd Al'azīz via Abī Salamah via Abī Hurayrah and Ibn 'Abbās stated that Prophet Muḥammad said: "The one who lends his Muslim brother will receive a reward of good deeds like mount 'Uḥud, Thabīr, and Aṭ-ṭur in Sinai."

- Abu Nu'aim said: This hadith is only known through the narration of Yazid ibn Abi Malik, and only his son Khalid narrated it from him. (Hilyat al-Awliya) 8/333.
- Al-Busayri said in "Masbah al-Zujaja" 2/47 (859): This chain of narration is weak. Khalid ibn Yazid ibn 'Abd al-Rahman ibn Abi Malik is weakened by Ahmad, Ibn Ma'in, and Abu Dawud... Al-Mundhiri mentioned these two hadiths in "Al-Targhib wa al-Tarhib" 2/41, then he said: 'Utba ibn Hameed, in my opinion, is more reliable than Khalid.

(1) **[568] The assessment of the reliability of the chain of transmitters:** The Ḥadīth is fabricated. In its chain of narration, Maysarah ibn 'Abd Rabah is a liar, and Dāwūd ibn al-Mahber is abandoned.

The authentication of Ḥadīth:

- The Ḥadīth is found in "Musnad al-Harith" as mentioned in "Baghiyat al-Bahiith" (p. 71) (201) within a very long Ḥadīth in a sermon by the Prophet (peace be upon him) before his death.
- Al-Hafiz mentioned it in "Al-Matalib al-'Aliyah" 2/114 (1462), al-Busayri in "It'haf al-Khairah" 2/291 (1543), and al-Suyūṭī in "Al-Lalil Masnu'ah" 2/361, attributing it only to al-Harith ibn Abi Usamah.
- According to Al-Haythami in "Baghiyat al-Baghi" (p. 80), this Ḥadīth is fabricated, although some parts of it may be found in other authentic narrations. However, Dāwūd ibn al-Mahber is known to be a liar.
- I said: Dāwūd ibn al-Mahber is abandoned, but the one accused of him is Maysarah, who is more credible. Al-Khatib mentioned in "Tarikh Baghdad" (13/222) that Shuayb ibn Harb al-Madaini narrated the Farewell Sermon from Maysarah ibn Abdurrahman.
- Ibn Ḥajar stated in "Matalib al-Aaliyah" (2/115) that it is fabricated. He also said: The one accused in it is Maysarah ibn Abdurrahman, and there is no blessing in him. (Al-Lalil al-Masnu'ah) (2/373). Refer to "Tanzih al-Shari'ah" (2/339).

The word ‘man’ states that it is a question. It is in a state of ‘marfū'’’ because it is treated as a ‘mubtada'’ and ‘'aladhī’ is the ‘khabar’.

﴿lend to Allah﴾ the one who spends money in the cause of Allah. ‘qarḍ’ originally means ‘incision’ like the rat eating a piece of the garment. ‘qarḍ’ is also used with poetry because the poet cuts the poetry away from his normal speech. Loan is also ‘qarḍ’ because it is cut off his wealth.

﴿a good loan﴾ 'Aliyy ibn Alḥusayn Alwāqidiyy said: “When the person gives the loan with sincerity and in the hope of earning reward.” Ibn Almubārak said: (138/A) When the money is permissibly earned.” 'Amr ibn 'Uthmān Aṣufiyy said: “When the loan is given without following it with reminders of generosity or hurtful words.” Sahl ibn 'Abdullah said: “When the person doesn’t expect a compensation.”

﴿which Allah will multiply many times over﴾ 'Āssim, Ibn Abī Isḥāq, and Abū Ḥātim read it as ‘fa yuḍa'fah’ to be ‘Manṣūb’ with ‘alf’. Ibn 'Āmir and Ya'qūb read it with ‘shaddah’ and ‘naṣb’. Ibn Kathīr, Abū Ja'far and Shaybah read it with ‘shaddah’ and ‘raf'’. The others read it with ‘'alif’ without ‘shaddah’ and the ‘raf'’ of ‘fā'’. The ones who read it with ‘raf'’ followed the word ‘yuqriḍ’.

Others stated that the meaning is ‘So, He Will multiply it’. The ones who made it ‘Manṣūb’ did so because it is a response to the inquiry with the letter ‘fā'’. Others stated that it is ‘Manṣūb’ by the ellipsis of the word ‘'ann’. Reading with or without ‘shaddah’ is based on two different dialects. The evidence of ‘shaddah’ is ﴿many times over﴾ because ‘shaddah’ indicates multitude.

Alḥassan and Assudiyy said: “The amount of multiplying the reward is only known by Allah, the Almighty. This is similar to ﴿He will multiply it many times over and will give a great reward out of His grace﴾.”

Abū Hurayrah said: “This is about the money spent on Jihād.” He also said: “We used to count the money spent on one man, his companions, and his ride at the time of the Prophet Muḥammad (PBUH) and the result was 2000 thousands (two million)”

﴿It is Allah ⌜alone⌝ who decreases﴾ the amount of provision given to

anyone. The evidence of this meaning is ﴿and withhold ˹what is in˺ their hands﴾: they do not want to spend in the cause of Allah. The word 'yaqbiḍ' is also used in this verse. ﴿and increases﴾ the amount of provision given to anyone. This is like the other verse ﴿Had Allah given Abūndant provisions to ˹all˺ His servants﴾. The word 'qabḍ' is used with tightfistedness as if the stingy man closes his fist to avoid spending. And 'basṭ' is used with generosity as if the generous man opens his fist to spend money.

Others stated that it is the Ability to give life and cause death. 'Qabḍ' is used when Allah causes someone to die and 'bast' is used when Allah allows someone to live a long life.

Others stated that Allah is the one who accepts the charity and He is the one who gives people their reward. (138/B)

I heard Abū Alqāsim Alḥabībiyy saying that he heard Abā Alhaytham Asijziyy, the interpreter, narrated that someone said: "This is the 'qabḍ' and 'basṭ' of the hearts that are controlled by Allah who blesses people with good deeds to spend in the cause of Him." 'Qabḍ' of the hearts will lead them to avoid good deeds and 'basṭ' of the hearts will lead them to do good deeds that are beneficial in the hereafter.

﴿And to Him you will ˹all˺ be returned﴾ to be held accountable for your good and bad deeds. Qatādah said: "The letter 'hā'' of 'ilayh' refers to the ellipsis of 'dirt' which was the material that humans were created from."

[569](1) (Fabricated or very weak narration) Abū Muḥammad 'Abdullah

(1) **[569] The assessment of the reliability of the chain of transmitters:**
- In its chain, Yahya al-Hamani is accused of falsification, and Hamid is weak. He narrates from Abdullah ibn al-Harith, who narrates from Ibn Mas'ud in a version that seems to be fabricated. Abdullah ibn al-Harith did not hear from Ibn Mas'ud.
- The Authentication of Hadith:
- It was narrated by Sa'id ibn Mansur in "Sunan" (3/934) (417), and through his chain, it was narrated by Ṭabarānī in "Al-Mu'jam al-Kabir" (22/301) (764). It was narrated by Al-Hasan ibn Arfah in his compilation (p. 92) (87), and through his chain, it was narrated by Ibn Abi Ḥātim in "Tafsir al-Quran al-Azim" (2/460) (2430), Al- Bayhaqī in "Shu'ab al-Iman" (3/249) (3452), and Asbahani in "Al-Targhib wal Tarhib" (3/182) (2319). It was

Ibn Muḥammad Alharawiyy said, Aḥmad ibn Muḥammad ibn Yaḥīā Al'ubaydiyy said, Aḥmad ibn Najdah said, Alḥimāniyy said, Khalaf ibn Khalīfah via Ḥāmid Al'a'raj via 'Abdullah ibn Alḥārith via Ibn Mas'ūd.

[570][(1)] (Weak chain of narration) And Abū Alqāsim Alḥabībiyy, the

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narrated by Al-Bazzar in his Musnad "Al-Bahr al-Zakhkhar" (5/402) (2033), and he said: We do not know this narration from Abdullah except through this route with this chain, and we do not know his narration from Hamid except through Khalaf ibn Khulifah.

- It was narrated by Al- Ṭabarī in "Jami' al-Bayan" (2/593) through the route of Muḥammad ibn Mu'awiyah al-Anmati. Abu Ya'la al-Mawsili narrated it in his Musnad (8/404) (4986) from Muhriz ibn Awn.
- Narrated by Khalaf in a similar manner.
- Al-Haythami stated in "Majma' al-Zawa'id" (3/113-114): In this narration, there is Hamid ibn 'Ata' al-Araj, who is weak.
- Ibn Ḥajar stated in "Matalib al-Aaliyah" (4/293) (4044): Hamid is weak.
- However, he has a supporting evidence from the Ḥadīth of Anas ibn Malik (may Allah be pleased with him).
- It was narrated by Imam Ahmad in his "Musnad" (3/146) (12482), Ibn Hibban in his "Sahih" as mentioned in "Al-Ihsan" (16/113) (7159), and al-Ṭabarānī in "Al-Mu'jam al-Kabeer" (22/300) (763). Al-Hakim narrated it in his "Mustadrak" and said: It is authentic according to the conditions of Muslim. (2/24) Abu Nu'aim narrated it in "Ma'rifat al-Sahaba" (5/2882) (6772), and al-Bayhaqi in "Shu'ab al-Iman" (3/249) (3451), all through the route of Hammad ibn Salama from Thabit from him in a similar manner. It does not mention that he gave in charity after the revelation of the verse, but rather he bought a date palm tree with his garden and gave it in charity. It also does not mention the poetic verses, which are mentioned in the hadith of Abu Umamah. The complete reference is coming up.
- Al-Haythami mentioned in "Majma' al-Zawa'id" (9/324): It was narrated by Ahmad and al-Tabarani, and their narrators are narrators of the authentic Ḥadīth.
- It also has a supporting evidence from the mursal narration of Zaid ibn Aslam. Its complete reference will be mentioned.
- Muslim narrated it in the Book of Funerals, in the chapter of a person riding a funeral prayer (965), and Imam Ahmad in his "Musnad" (5/90), (95) (20834), (20894) from the Ḥadīth of Jabir ibn Samurah who said: The Messenger of Allah (PBUH) performed the funeral prayer for the son of Dahdah. A man from the people said: Indeed, the Prophet (PBUH) said, "How many dates are hanging in Paradise for the son of Dahdah!" Sha'bah said, "For Abu al-Dahdah."

(1) **[570] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, I did not find Muḥammad ibn Ibrahim, his father, Al-Fadl ibn Ammar, or Malik ibn Salam, as mentioned in his narration.

The authentication of Ḥadīth:

interpreter, said, Abū Bakr Muḥammad ibn Ibrāhīm ibn Isḥāq ibn Mi'bad said, his father said, 'Abdullah ibn Hammād Al'āmiliyy said, Mālik ibn Salām Baghdādiyy said, Alfaḍl ibn 'Ammār via Fiṭr ibn Khalīfah via Abī Aṭufayl 'Āmir ibn Wāthilah via Abī 'Umamah.

[571](1) (Weak narration) And Abūdullah ibn Ḥāmid said, Aḥmad ibn Muḥammad ibn Yūsuf said, 'Ubayd Allah Ibn Yaḥīā said, Ya'qūb via Sufyān said, Salamah said, 'Abd Arrazāq said, Ma'mar via Zayd ibn Aslam (Zayd used to narrate a lot directly about the Prophet (PBUH) without a companion in the chain) stated that: "When this verse was revealed "Who will lend to Allah a good loan", Abū Addaḥdāḥ said: "May I lose my father and mother to protect you O Messenger of Allah ! Allah, the self-sufficient, encourages us to give Him a loan ?". The Prophet said: "Yes, He wants to let you enter Jannah by it." He asked: (139/A) "Will I be granted Jannah if I give 'qarḍ' to Allah, the Almighty ?", the Prophet answered: "Yes, the one who gives charity will receive a reward like it

- Al-Haythami narrated it in "Al-Kafiya" 1/200 from Abu Al-Qasim Al-Habibi.
- Al-Khatib narrated it in "Tarikh Baghdad" 13/158, and Al-Asbahani narrated it in "Al-Targhib wa Al-Tarhib" 3/183 (2320). Both of them narrated it through Abu Nasr Muhammad ibn Hamdawiyyah Al-Marwazi, who said: Abdullah ibn Hammad narrated it to us.

(1) **[571] The assessment of the reliability of the chain of transmitters:**

- In its chain of narrators, the sheikh of the compiler was not mentioned by any criticism or praise. Ahmad ibn Muḥammad ibn Yusuf's reliability is disputed, and he is considered mursal. However, he has narrated through authentic routes from 'Abd al-Razzāq.

The authentication of Ḥadīth:

- It is mentioned in "Tafsir al-Quran" 1/98, and Al-Ṭabarī narrated it in "Jami' al-Bayan" 2/593 through Al-Hasan ibn Yaḥyā from 'Abd al-Razzāq.
- This chain of narrators is weak due to its being mursal, but it gains strength from the Ḥadīth of Ibn Mas'ud and Abu Umamah, which were narrated earlier.
- Al-Ṭabarānī narrated it in "Al-Mu'jam al-Awsat" 2/243 (1866), and Ibn Mardawayh in his tafsir, as attributed by Ibn Kathir in "Tafsir al-Quran al-'Athim" 2/417. Both of them narrated it through Ismail ibn Qais from 'Abd al-Raḥmān ibn Zaid ibn Aslam from his father from his grandfather from Umar in a similar manner.
- Al-Haythami said in "Majma' al-Zawa'id" 3/113: al-Ṭabarānī narrated it in "Al-Awsat," and it includes Ismail ibn Qais, who is weak.
- I say: 'Abd al-Raḥmān ibn Zaid, the commentator, is weak.

in Jannah", he said: "And my wife, 'Um Addaḥdāḥ?", the Prophet (PBUH) said: "Yes", he said: "And my young children?", the Prophet (PBUH) said: "yes", he said: "Give me your hand", the Prophet (PBUH) gave him his hand and then he said: "I have two gardens, one of them is in the 'Alsāfilah' and the other is in 'Al'ālīah'. By Allah, I have nothing but these two gardens. I have just made them as a 'qarḍ' in the cause of Allah, the Almighty." The Prophet said: "Spend one of them in the cause of Allah and keep the other one for the livelihood of you and your children", he said: "I bear witness to you O Messenger of Allah that the best one of them, which has 600 palm trees is for the cause of Allah", the Prophet said: "Therefore, Allah will grant you Jannah for that", when Abū Addaḥdāḥ went to 'Um Addaḥdāḥ who was sitting with her children in the garden around the palm trees, he said: "May Allah guide you to the way of guidance… the way of goodness and the straight path. Leave the garden without any return… it is now a loan for the day of crying out. I gave it to Allah without hesitation… for the special day of weakness. So, leave it along with the little children… as good deeds are the provision for ourselves. For sure It will be for the appointed day." 'Um Addaḥdāḥ said: "Your transaction is a profitable one, May Allah bless it for you", she also added: "May Allah grant you glad tidings of goodness and happiness… you have done your part and sincerely advised to do the right thing. Your advice is the best and clearest of all… my children were granted the best of blessings by Allah. They enjoyed the black dates and played under palm trees… all good and evil actions will definitely lead to punishments or rewards."

'Um Addaḥdāḥ went forward to her children to get food out of their mouths and move away the remnants of food from their clothes until she went to the other garden. The Prophet Muḥammad (PBUH) said: "Abū Addaḥdāḥ has many large clusters and wide homes in Jannah."

[Qur'ān 2:246]: ﴿Have you not seen those chiefs of the Children of Israel﴾ the word 'mala'' means the elite and noblest class of people. The word originally means a group of people. It is a plural word that doesn't have a singular form like camels ''ibil', horses 'khayl', army 'jaysh', nation 'qawm', and clan 'raḥṭ'. The

plural of many of it is ‘amlā'’. The poet said: “He began praying amongst many people (amlā')… he wished that Allah removes the adversity.”

﴿after Mūsā﴾ after the death of Mūsā. ﴿They said to one of their prophets﴾ scholars had different opinions about this Prophet. Qatādah said: “Yūsha' ibn Nūn ibn Afrā'īm ibn Yūsuf ibn Ya'qūb ibn Isḥāq ibn Ibrāhīm (PBUT).” Assudiyy said: “Sham'ūn is his name. His mother asked Allah the Almighty to grant her an offspring and Allah accepted her prayers so she named her son Sham'ūn as it means: ‘My master has accepted my prayers”. The letter ‘sīn’ changes to be ‘shīn’ in the Hebrew language. He is Sham'ūn ibn Ṣafīah ibn 'alqamah ibn Abī Yāsif ibn Qarūn ibn Yaṣhar ibn Fāhith ibn Lāwī ibn Ya'qūb.

The rest of the interpreters stated that he is ‘Ashmūīl’ which is Ismā'īl in Arabic: Ismā'īl ibn Yālī ibn 'alqamah ibn Mājib ibn 'amūṣā ibn Yazrīā. Muqātil said: “He is from the lineage of Hārūn (PBUH).” Mujāhid said: “Ashmūīl ibn Halqānā.”

Wahb, Ibn Isḥāq, Assudiyy, Alkalbiyy, and others (140/A) stated that Mūsā appointed Yūsha' to judge with the Torah after his death, then Kālib judged with the Torah after him, then Ḥizqīl also judged with the Torah. After the death of Ḥizqīl, the Sons of Israel got into turmoil and they forgot Allah’s commands and started to worship idols, therefore, Allah sent Ilyās as a Prophet to call them to Allah’s path. After the death of Mūsā, Prophets were sent to the Sons of Israel to remind them of the neglected commands of Allah in the Torah. After the death of Ilyās, Alyasa' was sent to them to deliver Allah’s Message. Then turmoil broke out again. A strong enemy called Albayshānā posed a great danger to the Sons of Israel. They are the nation of Goliath (Gālūt). They used to dwell on the coast of the Roman Sea (Mediterranean Sea) between Egypt and Palestine. They are giants who raided the Sons of Israel, conquered large portions of lands, captured many of their offspring along with 440 of the sons of their kings, forced them to pay the Jizyah (head tax) and took their Torah away.

The Sons of Israel suffered extreme tribulations and hardships and they didn’t have a Prophet to manage their affairs, therefore, they asked Allah, the Almighty to send them a Prophet who they can fight under his leadership.

All the lineage of Prophethood passed away except one pregnant woman who was taken into confinement because they feared that she may give birth to a girl and switch it with a boy. The woman kept on asking Allah to grant her a boy. Allah accepted her prayers then she named the boy 'Ashmūīl'. She said: "Allah has accepted my prayers."

When the boy grew up, (140/B) his mother devoted him to the Sacred House to learn the Torah. An old man took care of him until puberty. Allah, the Almighty sent Gabriel (PBUH) to the boy while he was sleeping next to the old man who was used to strongly protect the boy. Gabriel called the boy in the same way the old man used call him with: "O Ashmūīl." The boy panicked and went towards the old man and said: "O my dear father, have you called me?" The old man didn't want to scare the boy by saying no, so he said: "O my dear son, go back to sleep." The boy went back to sleep and Gabriel called him again for the second time. The boy said: "Have you called me", the old man said: "Go back to sleep and if I call you again do not respond." The third time, Gabriel appeared and said: "Go to your people to deliver your Master's message. Allah, the Almighty sent you as a Prophet to them." When he went to them to tell them about his Prophethood, they denied it and said: "You were just in a hurry to receive the Prophethood." They also said: "If you are truthful, appoint a king to fight in the cause of Allah as a sign of your Prophethood." The sons of Israel used to be led by their kings who governed their affairs and followed the teachings of their Prophets. The kings were the heads of the army and the Prophets were the teachers and consultants of kings to do whatever leads to guidance.

Wahb said: "Allah has sent Ashmūīl as a Prophet and the Sons of Israel were given great blessings for 40 years. Then Goliath and the giants came out and caused destruction."

They said to 'Ashmūīl: "Appoint for us a king, ⌜and⌝ we will fight in the cause of Allah". Abū 'Abdurraḥmān Assulamiyy read 'yuqātil' with 'yā'': the verb refers to the king and the word is 'majzūm' because it is the predicate of the imperative

sentence. When they said so ﴿He said, ﴿Are you not going to cower if ordered to fight?﴾ the question indicates doubting them. Nāfi', Ṭalḥah, and Alḥassan read the word ‘'asaytum’ with ‘kasrah’ under the letter ‘sīn’ throughout the Qur'ān. (141/A) The rest of the Qurrā' read the word with ‘fatḥah’, which is the top eloquent dialect. Abū 'Ubayd said: “If it is linguistically possible to read ‘'asītum’ with ‘kasrah’ then ‘'asīa rabukum’ would be read with ‘kasrah’, too.”

﴿They replied, ﴿How could we refuse to fight in the cause of Allah﴾ what if someone states that Arabs do not use the letter ‘'ann’ in a context that resembles the following sentence: “How could you definitely not do so and so?” The Arabs say such sentences without the word ‘'inn’: “How could you not do so and so?” Some stated that using and not using ‘'ann’ are two correct and eloquent dialects. The usage of ‘'ann’ resembles the verse ﴿What is the matter with you that you did not join others in prostration?﴾ and not using ‘'ann’ resembles the verse ﴿Why should you not believe in Allah﴾. Alkisā'iyy stated that there is an ellipsis of the letter ‘fā'’ after the word ‘'ann’. Alfarrā' stated that the verse means that there is nothing that prevents them from joining the fight in the cause of Allah like the verse ﴿Why should you not believe in Allah﴾. Al'akhfash stated that there is an ellipsis of the letter ‘'ann’ therefore the verse means: “How could we not fight in the cause of Allah?” Others stated that it means that there is an ellipsis of ‘wa’ before ‘'ann’ according to Muḥammad ibn Jarīr.

﴿while we were driven out of our homes and ⌜separated from⌝ our children﴾ 'Ubayd ibn 'Umayr read ‘akhrajnā’ with ‘fatḥah’ on the ‘Ḥamzah’ and ‘jīm’ referring to the enemy. This refers to the defeat by the enemy who took control of their lands and children. The verse seems to be general but it actually refers to those who still dwelt in their lands and asked for a king to fight in the cause of Allah, because those who were driven out of their lands. And were captured , conquered and overpowered.

The meaning of the verse is: “We were not fighting due to our inability to get into our lands (141/B) and our enemy wasn’t able to bring the war to an

end. But after our enemy conquered and defeated us, we are obligated to fight in the cause of Allah to obey our Master to protect our women and children.

﴿But when they were ordered to fight, they fled﴾ they turned away from Jihād and disobeyed Allah. There is an ellipsis in the verse as follows: "Allah sent them a king and made it mandatory upon them to fight. ﴿except for a few of them﴾ these are the ones who passed the test of the river. There will be details about them later by Allah's Will. ﴿And Allah has ˹perfect˺ knowledge of the wrongdoers﴾

[Qur'ān 2:247]: ﴿Their prophet told them, ﴿Allah has appointed Saul to be your king﴾ the interpreters stated that 'Ashmūīl' (PBUH) asked Allah, the Almighty to send a King to rule the Sons of Israel so a stick and a pouch made of cow horn which had the anointment of Quds were brought to him and he was told the following: "Your King will be of the same height of the stick" and he was also told: "Look at the pouch that has the anointment and when it makes a sound of boiling water, put the anointment on the head of the king of the Sons of Israel and appoint him as the leader of the Sons of Israel." The Sons of Israel kept on measuring their heights and none of them were of the same height of the stick. Eventually, they found out that the king was Saul (Ṭālūt). Ṭālūt's name in Syriac is Shārik and in Hebrew is Shāwil ibn Qays ibn Aybāl ibn Ḍrār ibn Yakhrib ibn 'Afīḥ ibn 'āyis ibn Benyamīn ibn Ya'qūb ibn Isḥāq ibn Ibrāhīm. Wahb stated that he worked in a tannery for skins of animals to be tanned and made into leather. 'ikrimah and Assudiyy stated that he worked as a Saqqah (Person who carries water to give it to people to drink). He used to carry water on his donkey but it got lost and he looked for it. Others stated that he rented donkeys to people. Wahb said: (142/A) "The donkeys owned by Ṭālūt's father were lost so the father sent Ṭālūt along with his young assistant to bring the donkeys back. The young assistant said to Ṭālūt: "Let's go to this Prophet to ask him about the matter of these donkeys to guide us to the right choice and ask him to ask Allah to bless us." Ṭālūt said: "Yes." When they entered upon him and told him about the donkeys,

the anointment inside the pouch made a sound like boiling water so Ashmūīl stood up and measured the height of Ṭālūt by the stick and figured out that he had the same height of it. He said to Ṭālūt: "Come closer with your head", then he anointed him with the anointment of Quds then he told him: "You are the king of the Sons of Israel who Allah commanded me to appoint as the king." Ṭālūt said: "Me?" He said: "Yes." Ṭālūt said: "Don't you know that my lineage is the least noble of the descendants (of Ya'qūb PBUH)?" He said: "Yes." Ṭālūt said: "Don't you know that my household is the least noble of all houses of the Sons of Israel?" He said: "Yes." Ṭālūt said: "What is the sign of that then?" He said: "The sign is your arrival at the same time of finding your father's donkeys." The sign occurred as expected.

﴿Allah has appointed Saul to be your king﴾ Mujāhid said: "The head of the army. They protested, ﴿How can he be our king when some of us are more deserving of kingship than he﴾ they said that because the Prophets descended from the Lineage of Lāwī ibn Ya'qūb (Levites), like Mūsā and Hārūn (PBUT). And the kings descended from Yahūdhā ibn Ya'qūb (Judah) like Dāwūd and Sulaymān. Ṭālūt wasn't a descendant of any of these two lineages. He was a descendant of the lineage of Benyamīn ibn Ya'qūb. It is said that some of the people of this lineage used to engage in sexual intercourse with women publicly in daylight (142/B) therefore, Allah was angry with them and took the Prophethood and kingship away from them.

When their Prophet said: "Allah has appointed Saul to be your king", they denied his Prophethood because he was a descendant of the lineage of Benyamīn. They said: ﴿They protested, ﴿How can he be our king when some of us are more deserving of kingship than he and he has not being blessed with vast riches?﴾ Their Prophet replied: ﴿Allah has chosen him over you and blessed him with knowledge and stature﴾ He was the most knowledgeable among the Sons of Israel at the time. It is said that he received revelation when he was appointed as a king. Alkalbiyy stated that he was knowledgeable of war tactics and was also given a great height that equaled the measuring

stick." The evidence of this interpretation is: ﴿and increased you greatly in stature﴾, 'basta' means a great height. Ibn Kaysān stated that he was blessed with good looks and he was the most good-looking and most knowledgeable person among the Sons of Israel. ﴿Allah grants kingship to whoever He wills﴾ therefore, you cannot deny the kingship of Ṭālūt because it is not a matter of lineage but it is based on the choice of Allah. ﴿And Allah is All-Bountiful, All-Knowing﴾.

[Qur'ān 2:248]: ﴿Their prophet said to them, 'The sign of his authority will be that the Ark [of the Covenant] will come to you﴾ The story and description of the Ark of Covenant according to interpreters is:

(A denounced Ḥadīth which wasn't quoted by other interpreters) Allah, the Almighty has sent down an Ark of Covenant to Adam (PBUH) which had the images of the Prophets among his offspring (143/A) and it also had houses that were equivalent to the number of all the Prophets (PBUT). The last house is Prophet Muḥammad's house which was made of a red Rubi. He was standing in prayer and the obedient man was standing next on his right-hand side with the following sentence written on his forehead: "This is the first one who will follow him in his nation". Alfārūq ('Umar) was standing at his left-hand side with the following sentence written on his forehead: "Strong like Iron, fearing no blame from anyone in the Way of Allah". Dhū Annūrayn ('Uthmān ibn 'Affān) was standing behind him, holding his waist with the following sentence written on his forehead: "A virtuous man". 'Aliyy ibn Abi Ṭālib was standing in front of him while raising his sword with the following sentence written on his forehead: "This is his brother and his cousin, the one who is supported by the aid of Allah". There were the paternal uncles, the Caliphs, the chieftains, and the green battalion, those who will stand up with the Prophet in Allah's cause. The hooves of their rides will emanate light in the Day of Judgment like the light of the sun in this world."

(The Ḥadīth of Qīdār is very weak) The dimensions of the Ark of the Covenant were three and two cubits (arm's length). It was made of Buxus that

was formerly used for combs. It was also covered with gold. It was owned by Adam (PBUH) until he died and then Shīth took it then his inheritors took it until it reached Ibrāhīm (PBUH). When Ibrāhīm (PBUH) passed away, Ismā'īl (PBUH) took it because he was the oldest son and then his son Qīdār took it then one of the offspring of Isḥāq disputed with him and said: "Prophethood is not given to you with an exception of the 'only light', therefore, give us the Ark of Covenant", Qīdār refused and said: "This is the Will of my father, therefore, I won't give it to any of Allah's creatures." One day, he tried to open the Ark of Covenant but he couldn't do so, then he heard a voice from above saying: "Do not be in a hurry Qīdār (143/B), you cannot open this Ark of Covenant. It is a Will of a Prophet and no one can open it except another Prophet, therefore, give it to Ya'qūb, your paternal cousin, the one who is named Israel."

Qīdār carried the Ark of Covenant on his shoulders and set forth to the Land of Canaan which Ya'qūb (PBUH) used to dwell in. When he got closer to the place of the residence of Ya'qūb, he heard a squeaking sound coming out of the Ark of Covenant so he told his children: "By Allah, Qīdār is coming with the Ark of Covenant, go towards him!" Ya'qūb and his children went towards Qīdār and when he saw him, he started to cry and said: "O Qīdār, why is your health deteriorating and your strength weaker than before? Is that because of an enemy or a sin that you committed after the death of your father, Ismā'īl?" He replied: "It is not because of an enemy or a sin but the light of the prophet Muḥammad (PBUH) was taken away from my back, therefore, the color of my body changed and I became much weaker", Ya'qūb asked: "Will he be a descendant of the daughters of Isḥāq?", he replied: "No, he will be an Arab from the tribe of Jurhum in Alghāḍirah". Ya'qūb said: "What a great thing for the nobility of Muḥammad! It is expected that Allah will let him be of the pure Arab women's lineage. Qīdār, I would like to give you glad tidings". He replied: "What is it". Ya'qūb said: "The place of Alghāḍirah has given birth to a boy for you". He replied: "My cousin, how did you know that while you are all the way in Levant while Alghāḍirah is in the place of Ḥaram (the Sacred

Place)?" Ya'qūb said: "I knew that because I saw the doors of heavens open up and I saw a light which resembles the moonlight that was spread between the sky and Earth. I also saw the angels coming down with blessings and mercy so I knew that was for Muḥammad (PBUH)." Then Qīdār gave the Ark of Covenant to Ya'qūb and went back to his family and found out that his wife gave birth to a boy that he called 'ḥaml' who carried the light of Muḥammad (PBUH).

It is said that the Ark of Covenant (144/A) was given to the Sons of Israel until it reached Mūsā (PBUH). Mūsā used to put the Torah and some of his belongings inside it until he passed away and then the Prophets of the Sons of Israel took it until it was filled with its contents at the time of Ashmūīl. ﴿In it there will be [the gift of] tranquility from your Lord﴾ there are different opinions about the tranquility inside the Ark of Covenant. 'Aliyy ibn Abī Ṭālib said: "Tranquility is a light wind that has two heads and a human face." Mujāhid said: "It has a head which resembles a head of a cat and a tail which resembles a tail of a cat and it also has two wings."

Ibn Isḥāq via Wahb via some of the scholars of the Sons of Israel: "Tranquility is a head of a dead cat that used to shout inside the Ark of Covenant with a sound resembling the sound of a cat when the victory is so near."

(Weak narration) Assudiyy via Abī Mālik via Ibn 'Abbās said: "It is a golden basin which was in Jannah. It was used to clean the hearts of Prophets (PBUT)."(1)

(1) The assessment of the reliability of the chain of transmitters: The chain includes As-Suddi, who is truthful and reliable.

The authentication of Ḥadīth:

- Sa'id ibn Mansur narrated it in "Al-Sunan" 3/943 (421), and Al-Tabari narrated it in "Jami' al-Bayan" 2/612. Both of them narrated it through Al-Hakam ibn Dhuhayr from As-Suddi.
- Al-Suyūṭī attributed it to Abdul ibn Hameed in "Al-Durr al-Munthur" 1/562.
- Al-Hakam is considered abandoned.
- Sa'id ibn Mansur narrated it in "Al-Sunan" 3/942 (420), and al-Ṭabarī narrated it in "Jami' al-Bayan" 2/612, and Ibn Abi Ḥātim in "Tafsir al-Quran al-'Athim" 2/469 (2478). All of them narrated it through As-Suddi from his words

Bakkār ibn 'Abdullah via Wahb ibn Munibih said: "A spirit sent by Allah which speaks if they disputed among themselves to show the right thing."

'aṭā' ibn Rabāḥ said: "It is the signs that are made clear to them for tranquility to settle in." Qatādah and Alkalbiyy said: "Sakīnah' is like the morphological balance of 'fa'īlah'. It is a reassurance from Allah that can be found anywhere they take the Ark of Covenant.

Arrabī' said: "It is a Mercy from Allah."

Alshawkāniyy said: "These interpretations were most likely narrated by the Jews. They made up these contradicting stories about animals and inanimate objects to cause doubt among the Muslims. The correct interpretation is the linguistic meaning of the word Sakīnah' which means 'tranquility'. We do not need to follow such baseless claims at all.")

﴿and relics﴾ 'Baqīah' is based on the morphological balance of 'fa'īlah' which is taken from the word 'stay'. The letter 'hā'' is used for hyperbole. ﴿Of the family of Mūsā and the family of Aaron﴾ Mūsā and Hārūn are meant by this verse. The poet, Jamīl, said: "Buthaynah is one of the (family of) women… most of them do not connect the ties with those who are far away."

The word family ''āl' means ''ahl', the 'hā'' is changed into a 'Hamzah' (144/B). The diminutive of ''āl' is ''Uhayl' because the word must be formed according to the original singular word ''ahl'.

The interpreters stated that the Ark of Covenant had the Staff of Mūsā, the fragments of the Tablets which were thrown down: some of them were brought up to heaven and the rest were collected again to be placed inside the Ark of Covenant afterwards. It also had two Templates of the Torah and it also had about 45 kilograms of Manna that was sent down to the Sons of Israel. It also had the sandals of Mūsā and the Turban and staff of Hārūn.

(Fabricated story) They also stated that the Ark of Covenant was owned by the Sons of Israel. When they had a dispute among themselves, it spoke to settle the dispute and gave a verdict to them. When there was a fight, they used to place it in front of the army to win the battle against their enemies. But

when they disobeyed and spread corruption, Allah allowed the Giants to defeat them. They stole the Ark of Covenant because of ''aīlā', the one who brought up Ashmūīl. He had two young sons and he was the prominent Rabbi and he also was in charge of the sacrifices of the Sons of Israel, but his sons tinkered with the sacrificial place: they took the hooks that were used for the cooking of sacrificial animals to let the women hold onto them while praying in Quds.

Allah, the Almighty revealed to Ashmūīl: "Go to ''aīlā' and say to him: 'Your love of your two children prevented you from commanding them not to disobey me and mess with My Sacrificial place and My Quds (Sacred place). I will definitely take the priesthood from you and your children and I will destroy you and them.'" Ashmūīl went and told ''aīlā' about that so he went panicked and a nearby enemy approached their lands so he commanded his sons to go out with people to fight that enemy. They obeyed their father and took the Ark of Covenant with them and when they prepare to fight, ''aīlā' anticipated to get to know about the results of the battle so a man came while he was sitting on his chair (145/A) and told him that they were defeated and his sons were killed. He said: "What about the Ark of Covenant?", the man replied: "The enemy took it with them". He gasped and a man came down on his nape and died.

Chaos, disintegration, and instability encompassed the Sons of Israel until Allah sent Ṭālūt to be their king. They asked Ṭālūt to show them a sign, so Allah made the return of the Ark of Covenant a sign for the kingship of Ṭālūt.

They story of the return of the Ark of Covenant: the ones who stole the Ark of Covenant took it to a Palestinian city called 'Asdūd and placed it under their greatest idol. The following day, they found that the idol was placed under the Ark of Covenant so they attached it to the feet of the idol. The following day, they found the hands and feet of the idol detached from it and the Ark of Covenant was over it. All their idols were flipped upside down so they took the Ark of Covenant out of the house of worship of the idol and placed it in one of the corners of their city. The residents of that place were afflicted by an ailment in their necks and

most of them died. Some of them said: "Don't you know that the God of the Sons of Israel cannot be defeated? Get it (the Ark of Covenant) out of your city!" They took it away to another city so Allah sent a rat that had teeth which penetrated the skin of the people to kill them immediately. If the rat bites a man, it also eats all that is inside the gut. They took the corpses away to bury them in the desert inside a place which was made for defecation but every person who went there to answer the call of nature was afflicted by hemorrhoids and colitis. These diseases were widespread and they were completely confused until a woman who was taken as a slave from the Sons of Israel and who was also from the lineage of Prophets said to them: "You will always be bombarded by such calamities until you get the Ark of Covenant out of your lands." (145/B) They brought a wheel cart which was pushed by two bulls to carry the Ark of Covenant. Then Allah sent four angels to move the Ark of Covenant. All places that the Ark of Covenant passed by were made sacred. The bulls broke their ropes and yoke when they reached the land of the Sons of Israel then turned back to their land. The Ark of Covenant had corps for the Sons of Israel and when they saw it, they started to glorify and praise Allah, the Almighty. They all accepted the obedience of Ṭālūt.

Ibn 'Abbās said: "The angels carried the Ark of Covenant between the sky and the Earth and people saw that with their very own eyes until it was placed in front of Ṭālūt." Ibn Mas'ūd, Mujāhid, and Al'a'mash read 'yaḥmiluh' with 'yā'. Qatādah said: "The Ark of Covenant was left by Mūsā (PBUH) after wandering through the land (At-tīh). It was given to Yūsha' ibn Noon and stayed there in the place of (tīh) until the angels brought it and carried it to the house of Ṭālūt, therefore, the Sons of Israel accepted his Kingship." Ibn Zayd said: "They accepted it but they were displeased with it."

﴿it will be carried by the angels. Surely, in that is a sign for you if you are indeed believers﴾ Ibn 'Abbās said: "The Ark of Covenant and the staff of Mūsā are inside Ṭabaryah lake until they are released out before the Day of Judgment."

[Qur'ān 2:249]: ﴿Then when Saul set out with the army﴾ 'faṣal' means got out and appeared clearly. 'faṣl' means leaving of your place and passing by

another place clearly. Allah says: ﴿When the caravan departed ⌜from Egypt⌝﴾.

Ṭālūt led the Army from Bayt al-Maqdis (146/A). There were 70 thousand combatants. Others stated that there were 80 thousand soldiers. Every single person joined the army except very old men, sick and blind people, and all people who had a justifiable excuse not to join the army. When they saw the Ark of Covenant, they said: "The Ark of Covenant was brought to us which means that victory is inevitable", so they joined the army immediately. Ṭālūt said: "I do not need all these people. I do not want those who started to build their homes but still didn't finish building them yet, men who are busy in their trades, men who have to pay off their debts, men who are expecting to get their loans back, or men who got married but haven't consummated their marriages yet. I only want energetic men who have no duties." 80 thousand people joined his army under these conditions. The heat of the day was so strong so they complained about the scarcity of water which won't be sufficient until they meet with the other army. They said: "Water is not enough. Ask Allah, the Almighty to create a river for us!" Ṭālūt said: ﴿Allah will test you with a river﴾.

Allah will test their obedience to Him and He has the full knowledge about their hearts.

The word river 'nahar' is read by most of the Qurrā' with 'fatḥah' on the 'hā'. Ḥumayd and Ibn Muḥayssin read it with 'sukūn' on the 'hā'. These are two dialects like: 'sha'r and sha'ar', 'ṣakhr and ṣakhar', 'ṣamgh and ṣamagh', sham' and shama', 'faḥm and faḥam'. Ibn 'Abbās and Assudiyy said: "This is the river of Palestine." Qatādah and Arrabī' said: "It is a river between Jordan and Palestine; it has fresh water."

﴿Whoever drinks from it, he is not of me﴾ he is not one of my religion and obedience. ﴿and whoever not taste it, indeed he is of me﴾ the verse resembles the other verse: ﴿There is no blame on those who believe and do good for what they had consumed before ⌜the prohibition⌝﴾. Both verses have the word 'ṭa'm' which means drink. ﴿except him who takes in the hollow of

his hand﴾ Ibn 'Abbās, Ibn Abī Isḥāq, Sulaymān Attaymiyy, Abū Aljawzā', Abū Ja'far, Shaybah, Nāfi', Ibn Kathīr, Abū Baḥrīah, Abū 'Amr (146/B), and Ayūb read 'gharfah' with 'fatḥah' on the 'ghayn'. The rest of the Qurrā' read it with 'Dammah' according to the Qirā'ah of 'Uthmān. These are two dialects. Alkisā'iyy and Abū 'Ubayd said: "Ghurfah with 'Dammah' refers to the shape of water inside the palm but 'gharfah' is the act of taking the water into your hand." The word with 'Dammah' is a noun and with 'fatḥah' is a Maṣdar. Abū Ḥātim said: "Ghurfah with 'Dammah' is water filling a palm of the hand or a scoop. 'Gharfah' with 'fatḥah' is according to the morphological balance of ''almarah' which happens only once, even if the amount is big or small."

﴿Yet, they all drank from it, except a few of them﴾ it is 'manṣūb' due to being regarded as an exception. Ibn Mas'ūd read 'qalīl' as 'Marfū'' like the poet who said: "Every brother will leave his brother… except the two Pherkads (famous stars). Each one is attached to the other… and if one of them stays, the other will go away." The poet made the Pherkads 'Marfū'' after 'illā' which comes before the excluded word.

There are different opinions with regards to the few men who didn't drink. Assudiyy said: "There were four thousand." Others stated: "There were roughly 319-313", this is the soundest of all opinions and the evidence of it is what Albarā' ibn 'āzib stated about the Prophetic saying on the day of the Battle of Badr: "Today, you are similar in number to the believing companions of Ṭālūt who passed the river", Albarā' said: "On that day, there were 313 men." (This is not a Ḥadīth; it is narrated that the companions of the Prophets were the ones who discussed the numbers of men)

The one who followed Allah's command and only drank water in the hollow of his hand was blessed with strength and belief in his heart. They all passed the river safely and were empowered enough by water to move forward along with the rides and the loads on them. But those who drank and disobeyed Allah, the Almighty, were punished with black lips and their thirsts wasn't quenched; they stayed on the bank of the river and cowered to fight their enemy. They also didn`t witness victory.

﴿So when he had crossed the river and those who believed with him﴾ Ṭālūt crossed the river along with the few men who followed his command ﴿they said:﴾ those were the ones who didn't follow the command and drank from the river (147/A); they were people of doubt and hypocrisy ﴿There is no strength (left) for us today against Goliath and his forces﴾ they left Ṭālūt and didn't engage in the battle against Goliath. ﴿But those who knew that they were to meet Allah, said:﴾ those are the few men who were steadfast with Ṭālūt ﴿How often﴾ 'kam' was 'ka'iyin in the Qirā'ah of 'Ubaiyy ﴿a small group﴾ 'fi'ah' means a group of people. It is a word that doesn't come in a singular form. The plural of it is 'fi'āt and fi'ūn' when it is 'marfū'' and 'fi'īn' when it is 'Manṣūb and majrūr' ﴿overcame a large group by the Grace of Allah? Allah is with the patient ones﴾ Allah will support them and bless them with victory. Azzajāj said: "A group of people is called 'fi'ah' because it is taken from the meaning of: 'the stick has 'fa'awat' (divided) his head as one piece.'"

[Qur'ān 2:250]: ﴿And when they went forth for Goliath and his forces﴾ Ṭālūt and his soldiers met with the disbelievers on the battlefield. 'Barazū' means they were standing clearly on the ground of the battlefield to the beholder. ﴿they said:﴾ those are the insightful and wise people of obedience to Allah. ﴿Our Lord! Pour on us patience, make our steps firm﴾ make our hearts strong ﴿and grant us victory over the disbelievers﴾ there is an ellipsis in the verse which means: "Then Allah poured patience and victory on them."